

Coles 18.2.
1800-1839.

Syncriſis,

OR,
The Moſt Natural and Eaſie Method
Of Learning LATIN:

BY
Comparing it with ENGLISH

Together with the
HOLY HISTORY

OF
Scripture-Mar.

OR,
The Sacred ART MILITARIE.

Illustrated
In Fourteen Copper-Plates: With the Ruſe Tran-
ſlation oppoſite for the Exerciſe of thoſe that
begin to make LATIN.



L O N D O N,
Printed by H. L. for Tho. Drant at the Ship in
St. Mary Axe, and Tho. Lacey at the Golden
Lion, near the Meal-Market Southwark. 1675.

The Epistle Dedicatory.

To the Reverend Company of Authorized School-
Masters, both Publick and Private.

Honoured Sirs,

THERE's none of you but know, that
the Principle of *syncretism* is as Ancient
as Nature it self. *Cicero* tells *Atticus*,
'Twas the Way that he learnt Greek. I have
Practised the same in Learning above twenty
years, and in Teaching *Latin* about fourteen;
though 'tis but of late that I am encouraged
to Publish my Essays (in various Methods)
for Improving of it. I have been Confirm'd
(from time to time) both in my opinion and
practice, by the Consent of Authors that
seemd to me most Rational, viz. *The French*
New Method of Learning Greek and Latin,
The Paris General and Rational Grammar, &c.
And since the following Treatise was in the
Press, there came to my hands the *Oxford-*
Essay for the Reunion of the Languages, or, The
Art of knowing All by the Mastery of One. This

One



The Epistle Dedicatory.

One he would have to be the *Latin*, and the *Mastery* of that I aim at in my Improvement of the self-same Principles; for he fastens the whole design upon these two Propositions: 1. That there is a certain Accord between the several Languages, and that therefore they are Attainable by *Comparison*. 2. That they are unquestionably Founded upon Reason, and therefore that must be made use of in their mutual Reference, Page 3. And again, Page 8. Thus 'tis, that a Language, with which we are already acquainted, (either by the Assistance of Art or Conversation) leads us to an Intimacy with those that were altogether unknown to us before, and that their Relation redresses the treachery of the Memory in the Close and Figure of the one with the other, &c. These things being of so general a Concernment, are utterly unfit for any private Dedication. To you therefore they Address themselves, with an Humble Submission to your Censure in every Point.

THE

THE P R E F A C E.

Of Learning
Latin.

Learning and Teaching are so nearly Related, that we cannot possibly suppose the one without the other.

The English word Learn doth also signifie to Teach, as in the Bishops Translation of the Psalms, Learn me, (i. e. Teach me) thy Statutes, &c. There must be, (and always is) something Common between the Learner and the Teacher, as a Foundation for both to build upon.

There is a Fancy Common to those Birds and Beasts that Learn to sing or dance, and those that Teach them.

The very same Principle of Imitation do Children go upon, when they Learn to speak: And as their Judgement ripens, so it falls in with yours, and makes them capable of learning Things as well as Words.

And thus from one thing that is common, you proceed to the further communicating more; till

The Preface.

the whole Mother-Tongue be made familiar to you both, assists you in the introducing any other that is foreign. But here our Discourse is restrained to the English as the Mother Tongue, and the Latin as the foreign one. So that he that Teaches, is supposed to understand them both; And he that learns, to have laid a good Foundation of the first. But this being commonly learnt by Rule, the Foundation is not good enough, until they have learnt at least the General Grammar of it also, which must lead them to the Grammatical Learning of the other.

The Common Saying [Comparisons are odious] is meant of Persons, not of Things, and in a sense far different from ours. For here one Language vies not excellencies with another; but we only consider what there is in one, which may assist us in the Learning of the other.

And to this Purpose we Consider, First, what is common to them both; And then what is proper to each in particular: For if all things were common, and the way of speaking were the same in both, the business were quickly done. and an ignorant Presumption that it is so, or an eager desire of having it so, or at least an idle carelessness whether it be so or no, hath created us so many sorts of Latin as there are Languages in

The Preface.

in the World. For every one has its particular Idiom, and the Latin is inconsiderately wrested to them all. 'Tis true, the English are not so faulty on this hand as other Nations are; and though they commonly are more fluent by reason of their Practice, yet we are observed to speak far better Latin. But on the other hand, I say, that the English are yet to blame, for being so very curious in observing the Latin Idioms, as to suffer their own to be distorted for the service of them. The middle way's the safest and the best.

Whatsoever is done in the following Treatise, is not intended to abolish the use of the Common Grammar, but as a Subsidiary only, for the rendering it more plain and useful.

A gradual Reformation of Errours may be feasible, but an absolute universal alteration, so sudden and so violent as some men dream of, is altogether impracticable.

But such a motion from one extrem to another, is in a manner natural: Men think they can never run too far from what they once begin to hate; The Observation of this fault in others makes me so much the more cautious. And I hope these things will receive a further

The Preface.

ther improvement, either by my self, (or which I had rather) by a hand more skilful than mine.

-- Vitiis nemo sine nescitur : optimus ille est, Qui minimis urgetur. --

E. COLES.

SYN-



SYNCRISIS, Or, The most Natural and Easie Method, &c.

PART I.

THE Parts of *Grammar* (or at least so much as concerns our present purpose) are but two, The Parts of Grammar.
viz. *Etymologic* and *Syntaxis*.

Etymologic treats of the several sorts of Words and their Accident ; *Syntaxis* treats of the due joyning and putting them together for discourse.

The First Part of *Grammar* is the proper subject of the First Part of this Treatise, though something of the other be here and there inserted by the by.

The Letters are the same both in *English* and *Latin*, saving that in *Latin* The Letters. there is now no *k*, *w*, nor *y* consonant.

The Vowels are the same, but the Diphthongs are not. For in *Latin* there are usually but these four, *e*, *æ*, *au*, *eu* : The rest must be divided as in *English* *Crea-ture*, in *Latin* *Cre-a-tu-ra*, &c.

The Names of the Letters are in every Nation the same as they call their own by, and we in *England* are also led by the same Error : But it is not material in any save these four Vowels, which of themselves make so many *Latin* words, viz. *a* from, *e* out of, *i* in, *o* ob ; whereof the *e* and *o* have their true Names, and

The Introduction.

ought always to keep the same sound, but we pronounce the *i* too broad, and the *a* not broad enough. For the middle way is best, not so broad as in *all*, nor so narrow as in *ale*, but as we commonly sound it, in *father*, *arm*, &c. The *i* should be pronounced like our *ce*, and as it is in these French-English words, *Gentile*, *Oblige*, *Intrigue*, &c. The rest being never set alone, their force is in Conjunction with others.

In *English* the Letters are often writ, and have no sound, as in *subtile*, &c. But in *Latin* they are to be pronounced as often as they are written: and in particular the letter *h*, as in *heres*, *homo*, *humilis*, though it be not sounded in the *English* words, as in *heir*, *honour*, *humbl*. The difference between the *i* and *u* when Consonants and Vowels, is the same as in *English*.

In *English* the *g* is sometime strong before *e* and *i*, as in *get*, *give*, &c. (and always in *Dutch* and *Greek*) But in *Latin* *g* before *e* and *i*, is always to be soft (like *j*) and strong (as with us) before *a*, *o* and *u*.

The *Italians* agree with us in sounding the soft *g* before *e* and *i*, as if it had a *d* before it: but the *French* make it softer yet, and pronounce both that and the *j* consonant like *zh*, as *gens* and *jam* they pronounce *zhens* and *zham*. And though we do not imitate the *French* or *Dutch* in these Particulars, yet 'tis convenient to know them that so we may understand them in their discourse.

The shape of the Letters (for great and small) is the same with us both, and the great ones have the same use as with us, viz. at the beginning of Sentences,

The Introduction.

tences, proper Names, Verses, Emphatical Words, and when the words of another are quoted.

In *English* we often put the First Letter of proper Names for the whole, as *T* for *Thomas*, *W* for *William*, &c. So in *Latin*, *A* stands for *Aulus*, *C* for *Caius*, *D.* *Decius*, *L.* *Lucius*, *M.* *Marcus*, *P.* *Publius*, *Q.* *Quintus*, *T.* *Titus*, *Cos.* *Consul*, *Coss.* *Consules*, *R.P.* *Republica* the Common wealth. *S.P.Q.R.* *Senatus Populusque Romanus*, the Senate and People of *Rome*, like *S.P. Q.L.* in many places about *London*, *V.C.* *Urbs condita*, the building of the City (*Rom*) *H.S.* *Stertius* corruptly for *L.L.S.* *Qua lib. a & s. missis* 2 li. and a half.

The Numerals (and other Contractions) which we had from the *Latin*, must needs be the same as in *English*, *I* one, *V* five, which being (a ter a fashion) doubled, makes an *X* for ten, *L* fifty, being (as it were) half a *C* from *Centum* an hundred, *D* five hundred is rather writ thus *LD* being half the old *CLD* (*M*) from *Mille* a thousand.

The lesser number let first, takes away so much from the greater following; as *II* four, &c.

Of Letters are made Syllables, Words and Sentences.

So many Vowels or Diphthongs as are in a word, so many Syllables. Syllables there are in *Latin*: but in *English* (by reason of a final *e*, &c.) it is not always true. *Die*, in *English* is but one syllable, but in *Latin* two *Di-e* *Fore*, in *English* one, is in *Latin* two syllables *For-e*, &c.

The Introduction.

In *English* the syllables are so to be divided as they are to be pronounced; as *Ad-am*, *Scripture*, &c.: And with this agree our best Grammarians, Mr *Butler*, *Smith*, &c. But in *Latin* the Rules for spelling do not always answer the present Pronunciation; but still those old Rules are kept, because it is no where naturally spoken: and they are these that follow.

1. A Consonant between two Vowels is joyn'd to the later; as *A-da-mus*, &c.

2. A double Consonant is divided, as *An-nus*, &c.

3. Consonants that begin any word, are never divided in the middle: as *Scriptu-ra*, because *p* begins a word.

But in Compounds, every Consonant adheres to its own part; as, *dis-cors*, &c.

The Stops and Points are common to us Points. both; as, a full Stop (.) a Colon (:) a Semicolon (;) a Comma (,) Admiration (!) Interrogation (?) Parenthesis () Parathesis or Braces { } Hyphen — &c.

Thus Letters (as was said before) make Words, and Words make all our Speech. Sentences, the whole Speech, Tongue or Language which we speak. These words therefore (which are the Parts of our Speech) are of several sorts.

The *English* hath the Common Eight which the *Latin* hath, viz. Noun, Pronoun, Verb, Participle; Adverb, Conjunction, Preposition, Interjection.

But there is another sort of words in *An Article*. *English* which the *Latin* hath not, and that

The Introduction.

that is an Article, *A*, *An* and *The*.

'Tis true, they are but few, but they are of very frequent use; such as will discover any stranger in the World from a natural *Englishman*; and such as I have seen many Children puzzled with, at their first making *Latin*.

They are in all these *Western* Languages, (though variously used in each) and the *Eastern* Tongues have their *He-Enphaticum*, and the *Greek*, which answers one of ours: but neither of them are, or can be made in *Latin*, any otherwise then as they are included in the other words they belong to.

But the other Eight Parts of Speech are the same in *Latin* as they are in *English*; i. e. That which is a Noun in *English* is a Noun in *Latin*, and so of all the rest. But as for those things which belong to them, (as Numbers, Cases, Genders, Declensions, Conjugations, &c.) These are not always the same in both the Languages.

A Noun is the Name of any Thing or Person. And if the Noun signifie the substance of the thing, then it is called a Noun Substantive, as *a Book*, *Liber*, &c. But if it signifie only some [Concrete] Quality belonging to that thing, then it is called a Noun Adjective; as *Good*, *Bonus*, &c. When it is the proper Name of any Man, Woman, Countrey, or any other one particular thing, then they call it a Noun Substantive Proper, as *Edwardus Edward*, &c. But when it is such a Name as is Common to all of the same kind, then it is called a Noun Substantive Common; as *Homo* a Man, *Puer* a Boy.

The Introduction.

Pronoun. A *Pronoun* is a little word which supplies the Place of a Noun: as when in stead of naming my Name I say *I*, and in stead of naming your Name I say *You*, and in stead of naming his Name *He*, such a one, or such a one, &c. And as among the Nouns some were Substantive, and some were Adjective; so it is here among the *Pronouns*. For *Ego I*, *Tu thou*, *Sui of himself*, or of themselves, and *Quid what*, are Substantives; the rest (which will be mention'd anon) are *Adjectives*.

Verb. The *Verbs* are the principal words in all Languages whatsoever, and they are all those words, which (in the Dictionary) have to set before them, as *to be esse*, *to have habere*, *to sit sedere*, &c. When they have, or may have the Persons joyn'd with them, as *I am*, *Thou hast*, *He or she is*, &c. Then they are call'd Verbs Personal: but when they have only *It* before them, then they are called Verbs Impersonal; as *It is est*, *It rains pluit*, &c.

Participles. *Participles* are words derived from Verbs, from whence they have some signification of time, but in all other things do exactly agree with Nouns Adjectives: as from *amare to love*, comes *amans loving*, *amatus loved*, &c.

The *Adverbs* are to the Verbs, as *Adjectives* are to Substantives. i.e. they are (generally) joyn'd to the Verbs, to express some circumstance or quality, as *to write well*, *to speak softly*, &c. (In *English* they generally end in *-ly*.)

The

The Introduction.

The *Conjunctions* joyn Words and Sentences together; as *Both you and I*, *Conjunction*. *Either day or night*, *Neither Fish nor Flesh*, &c.

Prepositions are set before other words, either in Composition or Government of Case. Some are never set alone, but are alway joyn'd to other word, as *am*, *di*, *dis*, *re*, *se*, *con* : and others are sometime set alone, and sometime compounded; as *contra* against, and *contradico* to gainsay, &c. Of their Government hereafter.

The *Interjections* are those words that express some sudden affection of the Mind; as *O!* *Alas*, *Eheu!* &c.

These General things of the Eight Parts of Speech are Common to both Languages. But there are many Accidents or Things belonging to them, which are not the same in both.

Nouns Substantive, or the Names of Things themselves, (on which their Qualities, and every thing else in a Sentence doth depend) as also the Pronoun-Substantives (which are put in stead of the Nouns) and the Verbs, these have two Numbers both in *English* and *Latin*. When we speak of one single thing, that's the singular number, as *unus lapis*, one stone; but when we speak of more then one, 'tis put in the Plural Number, as *plures lapides*, more stones.

In *English* the Plural Number is generally formed from the Singular, by adding thereto *s*, as *one hand*,
two

The Introduction.

two hands, &c. with no more Syllables then were in the Singular. But when the Singular Number ends in *-se, -ze, -v, -sh*, or the soft *-ce, ge, and -ch*, the *s* that is added cannot be heard in the sound, except it make another entire syllable. And therefore after *x, sh, and ch*, it hath also an *e* added with it, as *Fox-es, Knib-es, Church-es, &c.*

Some words keep their old Dutch Plural in *-en*, as *Oxen, Chicken, Men, Women, Brethren, Children*. *Cow* makes *Kine*, and *Sow* *Swine*. *House* makes *Houses* and *Houſes* both. *Mouſe, Louſe, Foot, Goose, Tooth*, make in the Plural *Mice, Lice, Feet, Geese, Teeth*. A *Sheep* (or *Mutton*) is the same in the Plural; but a *Ship* (at sea) makes *Ships*. *Hose* is both singular and plural; and so is *Fish*, which also makes *Fishes*. *F* in the singular is oftenturn'd into *V* in the Plural: as *Wife, Knife, Life, Leaf, Sheaf, Selfe, Shelfe, Staffe, Hulſe, Calf, Wolfe*, make in the Plural *Wives, Knives, &c.* yet this is not always. For we say in the Plural Number *Sarſes, Dwarfes, Wharſes, Griefs, R-proofs, Strifes, Miſchiefs, Reliefs, Handkerchiefs, Hoofs, Roofs, Scoffs, Skiffs, Sheriff, Puff, Muffs, Ruffs, Cuffs, &c.*

Thus the *English* words are made *Plural* by adding generally an *s*, and sometimes an *n*. But the *Latin* Plurals are various, and cannot be known but by the Five Declensions, to be spoken of hereafter.

Sometimes we meet with *Plural Adjectives* put substantively: as *Goods* (for good things) *Blacks* (for *Black Moors, Colours*) &c. *Riches* is not a word of the Plural, but Singular Number, from the *French*

Richesse

The Introduction.

Richesse: however Custom play the Tyrant.

The *Pronouns* are irregular in all Languages, and will be best learnt, by seeing them together in their proper place: As also the *Verbs*.

And beside these, no other word in *English* hath any Plural Number different from the Singular. But in *Latin* all their *Adjectives* and *Participles* have a Plural Number distinct from the Singular.

This is the Difference and Agreement of the two Languages in point of Number.

The next thing to be considered is the *Cases*.

The word as it is plainly set down in the *Cases*. *Dictionary*, is the *Nominative Case*; and beside that, there is but one more in *English*, viz. the *Genitive*: and that only in *Substantives* and *Pronouns*, but not in *Adjectives* and *Participles*, as it is in *Latin*.

This *Genitive* in *English* is formed from the *Nominative*, by adding either *-s* or *-es* (as was said before) both to the Singular and Plural Number: as *St. Maries Church, the Children's Bread, the Churches Peace, &c.* In this we agree exactly with the *Dutch*, who say [*Peter's book*], as well as we; but [*Peter his book*] is neither *Dutch* nor *English*. And though we render it sometime by the Preposition *of* (as they do by *Van*) which is equivalent to a *Genitive Case*, yet that is not properly a *Genitive Case*, because the *Case* is an altering the Termination or ending of a word.

But beside this *Nominative* and *Genitive*, there are

Thomas

The Introduction.

are in *Latin* four Cases more, which are called, *The Dative, the Accusative, the Vocative, and the Ablative*. Yet all words in *Latin* are not formed into these Cases alike, but after five several ways, which are called the five Declensions of Nouns Substantive.

The Examples in the Common Grammar are, 1. *Musa*. 2. *Magister & Regnum*. 3. *Lapis*. 4. *Manus*. 5. *Meridies*. But in the second Declension, instead of *Magister*, *Dominus* had been a better example, because the most usual Termination: In the fourth *Fructus*, or some other word, of the Masculine Gender, because the Feminines are but few: And in the fifth *facies*, or some other entire Feminine; because there are no Masculines but *Meridies* and *Dies*, and *Meridies* wanting the Plural Number. If you ask how you shall know what Declension any Noun belongs to, I answer, Not by the Nominative, but by the ending of the Genitive Case singular or plural, which is always express'd in the Dictionary. And though the *English* have no proper Cases, yet we commonly Answer the Cases thus;

The Nominative and Accusative have no signs to distinguish them, only one comes before the Verb, and the other follows it. The Genitive has *of* before it, the Dative *to* or *for*, the Vocative *O*, the Ablative *in*, *with*, or *than*, &c.

Adjectives also are declin'd, but not exactly like the Substantives. For if (in the Dictionary) they have three Terminations, they are declin'd throughout like *Bonus*: if they have

The Introduction.

have two, like *Tristis*: if but one, like *Felix*.

But beside the declining, Adjectives are also compared. And here we shall fall in Comparison with the *English* again. For though our Adjectives in *English* are not declined, yet they are compared, as the *Latin* are; that is, two several ways, either by Signs or by Terminations.

The Signs in *English* are *more* and *most*, in *Latin* *magis* and *maxime*; as, pious *pius*, more pious *magis pius*, most pious *maxime pius*. And thus all *Latin* words are compared which have a Vowel (*e*, *i*, or *u*) before *-us*.

The Terminations in *English* are *-er* and *-est*. In *Latin* the Comparative (which in respect of some other, raises the signification of his Positive, which sets down the Quality absolutely) ends in *-or* and *-ius*, as, from *durus* hard, is formed *durior* and *durius* harder, Gen. *durioris*, &c. The Superlative (which exceeds the Positive in the highest degree) ends either in *-limus*, *-rimus* or *-simus*. In *-limus* there are but three, as from *facilis* easie, *humilis* low, *similis* like, comes *facillimus*, *humillimus*, *simillimus*, easiest, lowest, likest, or most easie, &c. In *-rimus* are all those whose Positives end in *-er*, as from *pulcher* fair, *pulcherrimus* fairest. In *-simus* are all the rest, as *durissimus* hardest, *utilissimus* most useful, &c.

In the declining of Adjectives, you may wonder, perhaps, at so many several Terminations in one and the same Case; but the meaning is this.

Genders.

The

CHAMBERS

The Introduction.

The Adjectives do not signify the things themselves, but only some Qualities or Accidents that belong to those things. And as those Qualities cannot be of themselves without being in those things; so they are never set alone by themselves, but are always joyn'd with the Substantives which signify the substance of those things in which the Qualities are. And as they are always set together, so they must also agree together. The Adjectives must always be put in the same Case, Gender and Number, as the Substantives are. Now to put them in the same Case and Number, is an easie thing; for they are no more but the very same as were in the Substantives. But the several Terminations in the same Cases are to signify their several Genders. For where you see three Terminations, the first is *Masculine*, the second *Feminine*, and the third is *Neuter*. Where there are two Terminations, the first is *Masculine* and *Feminine*, and the second is *Neuter*. Where there is but one Termination (in any case) that one Termination answers all three Genders.

And this is the reason why we must also learn to know the Genders of the Substantives. In *English* we have none, but in *Latin* there are those three mentioned before. For some are *Masculine*, some *Feminine*, and some are *Neuter*, i.e. neither one nor other.

Now this Gender of the Substantive is known several way; either by their signification, termination, declension, or increase of the Genitive Case. And though some general Rules might be laid down at first,

The Introduction.

first, yet they would be very imperfect: and till the Judgements of Children are ripe enough to comprehend these things more fully, I think the best way is to consult the Dictionary, where the Gender of every word is set down with it.

The *Pronouns* (as was said before) are irregular in both the Languages, and will best be learnt by a Collateral Comparing them together.

Singular.		Plural.	
Nom.	Ego I.	}	Nos we
Gen.	Mei of me.		Nostrum of us.
Dat.	Mihi to me.		Nobis to us.
Accus.	Me mee.		Nos us.
Ablat.	a Me from me.		a Nobis from us.
Nom. & Voc.	Tu thou.	}	Vos ye, you.
Genit.	Tui of thee.		Vestrum of you.
Dativ.	Tibi to thee.		Vobis to you.
Accus.	Te thee.		Vos you.
Ablat.	a Te from thee.		a Vobis from you.

Singular and Plural.

Genit. Sui of himself or themselves.
 Dat. Sibi To or for himself or themselves.
 Accus. & Ablat. Se himself or themselves.

The *English* Nominatives *my self*, *themselves*, &c. are made in *Latin* by *Ipsa* & *Ipsi*: as, *Ego ipse* I my self, *Nos ipsi* we our selves, *Ille ipse* he himself, *Illi* if.

Thomas Gibson

The Introduction.

ipſi they themſelves, *Res ipſa* the thing it ſelf.

The Genitives *mei, tui, ſui, noſtri* and *veſtri*, of me, &c. are ſeldom uſed either in *Latin* or *Engliſh*; but in ſtead thereof their Poſſeſſives, *meus* my (or mine) *tuus* thy, *ſuus* his, (her or their) *noſter* our, *veſter* your; mine, thine, his'n (hers or theirs) ours, yours, are uſed in *Engliſh* when their Subſtantives are underſtood: as, *This book is mine*, i.e. *my book*, &c. *His* and *Hers* are alſo made in *Latin* by the Genitive. Sing. of *Ille, Ipſe, Iſte, Hic* & *Is*; as *Illius, Ipſius, Iſtius, Huius* or *Ejus* *Liber* his or her book; and theirs by the Genitives Plur. *Illorum, Ipſorum, Iſtorum, Horum, Eorum* or *Earum*, &c.

Qui, who? *Quid*, what?

Qui, quæ, quod, which, (and ſometimes who or that) they make all in the Gen. *Cuius*. whoſe or whereof, (like *Ejus* his or thereof) Dat. *Cui*, whereto, to whom, or to what, &c.

Ego & *Nos* are the firſt Perſon,

Tu & *vos* are the ſecond;

Ille, and all other Nouns are the third.

The Conſideration of theſe things will tend to the Clearing the moſt difficult part of *Syntaxis*.

In *Latin* they divide the Verbs into four Verbs. ſorts, *Active, Paſſive, Neuter*, and *Deponent*.

The *Active* and *Neuters* end in *-o*, the *Paſſive* and *Deponents* end in *-er*: but the difference is this, A Verb *Active* ends in *-o*, and by putting to it may be made paſſive, as *amo* I love, *amor* I am loved: but a Verb *Neuter*, though it end in *-o* like an active, yet cannot take *r* to make him paſſive; as

from

The Introduction.

from *Curro* I run; there is no *Curror* I am run, &c. And a Verb *Deponent*, though it end in *r* like a *Paſſive*, yet cannot put away *r* as a *Paſſive* may; as from *loquor* I ſpeak, there is no *loquo*, &c. (*Sum*, I am, ſhall be conſider'd by it ſelf.)

We ſpoke of the Numbers before, for in this particular the *Engliſh* and *Latin* both agree; as *Ille amat* he loves. Plur. *Illi amant* they love.

But beſides the alteration that happens on the account of the Plural Number, the Verbs do ſuffer more alterations on ſeveral other accounts; as of Voices, Moods, Tenses, Perſons and Conjugations.

The way as the Verbs in *-o* are formed, is Voices: called the *Active Voice*, becauſe moſt of the Verbs are active: and the way as the Verbs in *-er* are formed, is called the *Paſſive Voice*, becauſe moſt of thoſe Verbs are Paſſive.

In *Engliſh* we have no *Paſſive Voice*, but make it up with the Verb *I am*, and the *Paſſive Participle*, as *I am loved*.

The Moods are the Manners of ſignifying. Moods.

The *Indicative* declares Demands or Doubts; as *I love, do I love?*

The *Imperative* Commands, Entreats, Exhorts or Permits; as *Let me love*.

The *Subjunctive* depends upon ſome other Verb in the ſame Sentence, with ſome Conjunction or indefinite between; as *he's mad, if he love*.

The *Infinitive* has commonly this Sign, *to*, how'to.

b a

or

The Introduction.

or to be, after other Verbs or Adjectives; as I desire to love, worthy to be loved.

The Verbs in *English* do suffer no alteration on these Accounts; only the personal Terminations *-est* and *-eth* are omitted; when the *Latin* use the Imperative Mood, and after some Conjunctions and Adverbs, which make the *Latin* be the Subjunctive Mood. The word *To* (which commonly expresses the *Latin* Infinitive) is often omitted, viz. after *do*, *will*, *shall*, *may*, *can*, and their pretertenses, *did*, *would*, *should*, *might*, *could*, also *must*, *let*, *bid*, &c.

As for the Tenses or Times, the natural Tenses. and proper number is three (as it is in the Eastern Tongues) because all time is either past, present or to come. In *Greek* the number is increased to eight or nine, in *Italian* to seven, in *French* and *Spanish* there are six. In *English* (as in *Dutch*) we have properly but two; but by the help of Auxiliary Verbs we make up as many as there are in *Latin*. But they might better be suited together (both for the turning of *Latin* into *English* and *English* into *Latin*) than they are in the common Types, as shall be seen anon.

When we spoke of the pronouns, there Persons. was mention made of the persons, which are three in both Numbers; *I*, *Thou*, *He*, (or *She*) for the Singular; *We*, *You*, and *They* for the plural.

And every one of these doth cause an alteration in the Terminations of the *Latin* Verbs: but in *English* there is no change at all made by any, save the

The Introduction.

the second Singular, and sometimes the third; as *thou lovest*, *he loveth* or *loves*. In all the rest the word is the same; as *I*, *we*, *ye*, *they* - *love*; *I*, *he*, *we*, *ye*, *they* - *loved*, &c.

The Conjugations are four; and they are the same in Verbs as the Declensions are in Nouns. But as there was no difference of Declensions in the *English* Nouns, so there is no difference of Conjugations in the *English* Verbs.

Ben. Johnson ('tis true) makes four Conjugations in *English*, to answer the *Latin* four: but in this particular the Grammarian was as bad, as the Poet was good. *Dr. Wallis* in the Preface to his *English Grammar*, speaking of him in particular and other *English* Grammarians, hath this passage; *Omnes enim, &c.* i. e. All of them forcing our *English* Tongue too much to the *Latin* Method, have delivered many useless precepts concerning the Cases, Genders and Declensions of Nouns, the Tenses, Moods and Conjugations of Verbs, as also the Government of Nouns and Verbs, and other such like things, which our Language hath nothing at all to do with, &c.

But in *Latin* I say there are four Conjugations, or four several ways of forming their Verbs. And as the Declensions of Nouns are distinguished by the ending of the Genitive Case, so these four Conjugations are distinguished by the Vowel before *-re*, in the Infinitive Mood, which may be found in every *Latin* Dictionary. The first is like *amare*, the second like *docere*, the third like *legere*, the fourth like *audire*.

That

The Introduction,

That which occasioned their dividing the *English Verbs* into Conjugations, was the several Irregularities in the Preterimperfect Tense and the Passive Participle, and that which occasioned their dividing them into just so many, was to suit them to the *Latin*. Now, though we have properly but one, yet if that distinction into four would any ways assist us in the turning of *Latin* into *English*, or back again, it might have seem'd more tolerable; but because there is no Analogie at all between them, it would only breed the more confusion and obscurity. Yet the knowledge of these things will be of exceeding great use. For the Present Tense only, (or Infinitive Mood, which is all one) being plainly set down in the Dictionary, when children meet with these irregular words, they know not what to look.

Take notice therefore that the preterimperfect tense and the passive participle are regularly the same, and that the preterperfect and preterpluperfect tenses are made up of that participle (which usually ends in *-ed*) and the Auxiliary Verb, *I have, I had*: as, *I loved, I have loved, &c.* Of this sort there are about 1300. The Irregulars are hardly 200 in all.

When the Termination *-ed* is contracted into *-d* or *-t*, it is commonly known by that *Apostrophus*, as *plac't* or *plac'd* for *placed, &c.*

In

The Introduction.

In some words whose present tense ends in *d* or *t*, the Preterimperfect tense and Participles are the same as the Present tense; and then the sense of the Place and auxiliary Verbs must distinguish them. 'Tis very probable they are Contractions of *-ed*, and so should be writ with a double *d* or *t*: as, *I have readd, sheadd, shreadd, spreadd, castt, hitt, kyitt, hurtt, putt, shutt, sett, slitt, splutt, thrustt, wettt, sweat*.

But the greatest difficulty is in those that alter the Vowel also. They might be ranked under several Heads, but I have chosen to set them Alphabetically; first, those that alter the Preterimperfect tense (the Passive Participle being the same therewith,) and then those that have a Passive Participle distinct therefrom.

T A B. I.

Present tense	Preter tense and Partic.	Present tense	Preter tense and Partic.
<i>Abide</i>	<i>abode</i>	<i>buy</i>	<i>bought</i>
<i>awake</i>	<i>awoke</i>	<i>catch</i>	<i>caught</i>
<i>Bend</i>	<i>Bent</i>	<i>creep</i>	<i>crept</i>
<i>unbend</i>	<i>unbent</i>	<i>Deal</i>	<i>Dealt</i>
<i>bereave</i>	<i>bereft</i>	<i>dig</i>	<i>dug</i>
<i>beseech</i>	<i>besought</i>	<i>dream</i>	<i>dreamt</i>
<i>bind</i>	<i>bound</i>	<i>dwell</i>	<i>dwelt</i>
<i>unbind</i>	<i>unbound</i>	<i>Feed</i>	<i>Fed</i>
<i>underbind</i>	<i>underbound</i>	<i>feel</i>	<i>felt</i>
<i>bleed</i>	<i>bled</i>	<i>fetch</i>	<i>fet</i>
<i>breed</i>	<i>bred</i>	<i>fight</i>	<i>fought</i>
<i>bring</i>	<i>brought</i>	<i>find</i>	<i>found</i>
		<i>b 4</i>	

Present

The Introduction.

Present tense	Preter tense and Partic.	Present tense	Preter tense and Partic.
flee	fled	send	sent
fling	flung	shine	shone
Geld	Gelt	sit	sate
guild	guilt	sleep	sleep
gird	girt	smell	smelt
undergird	undergirt	spell	spelt
grind	ground	spill	spilt
Hang	Hung	spend	spent
have	had	spin	spun
[behave	behaved]	stand	stood
hear	heard	understand	understood
Keep	Kept	withstand	withstood
Lay	Laid	stick	stuck
lead	led	sting	stung
leave	left	sweep	swept
lend	lent	Teach	Taught
lose	lost	unteach	untaught
[loose	loosed]	tell	told
Make	Made	foretell	foretold
mean	meant	think	thought
Ow	Ought	bethink	bethought
Rend	rent	Weep	Wept
Say	Said	wind	wound
So Gain say		work	wrought
seek	sought	wring	wrung
sell	sold		

TAB.

The Introduction.

TAB. II.

Pres.	Pret.	Part.	for sake	for sook	for saken
Bear	B ^{ore}	Born	freeze	froze	frozen
So Forbear		Get	Got		Goten
begin	began	begun	So beget		
bid	bade	bidden	forget		
So Forbid		beaten	give	gave	given
beat	beatt	bitten	So forgive		
bite	bit	blown	go	Went	Went
blow	blew	broken			gone
break	br ^{ake}	Chidden	So forego		
Chide	Chid	chosen	Undergo		
choofe	chofe	cleft	grow	grew	grown
cleave	{ cleave	cloven	So overgrow		
	{ cleft		Help	Helped	Holpen
	{ clove		hew	hewed	hewn
come	came	com ⁿ	hide	hid	hidden
So become			hold	held	holden
Overcome			So behold		
crow	crew	crowed	Uphold		
Dare	Durst	Dared	Withhold		
do	did	done	Know	Knew	Known
So undo, &c.			So foreknow		
draw	drew	drawn	Lie	Lay	Lien
So withdraw			Mow	Mow'd	Mown
drink	drank	drunk	Ride	Rid	Ridden
drive	drove	driven		Rode	
Eat	Ate	Eaten	ring	rang	rung
fall	fell	fallen	rise	rose	risen
So befall.			So arise		
fly	flew	flown	run	ran	runn
					So

The Introduction.

Pref.	Pret.	Part.	Pref.	Pret.	Part.
So outrun.			stink	stank	stunk
See	Saw	Seen	stride	strid	stridden
So foresee			strike	strook	stricken
Oversee			spit	spat	spitten
seeth	sod	sodden	strive	strove	striven
shake	shook	shaken	swear	swore	sworn
shear	shore	shorn	So For swear.		
shew	shew'd	shewn	swell	sweld	swollen
shoot	shot	shot	swing	swang	swung
		shotten	swim	swam	swum
So overshoot			Take	Took	Taken
shrink	shrank	shrunk	So betake, mistake.		
sink	sank	sunk	overtake, undertake.		
slay	slew	slain	tear	tare	torn
slide	slid	slidden	thrive	throve	thriven
So backslide			throw	threw	thrown
sling	slang	slung	So overthrow		
smite	smote	smitten	tread	trod	trodde
snow	snew	snow'd	Win	Wan	Worn
sow	sowed	sown	wear	wore	worn
speak	spake	spoken	weave	wove	woven
So bespeak			So Interweave,		
spring	sprang	sprung	write	writ	written
steal	stole	stolen	wrote	writ	written

Before any Verb can be entirely for
 Auxiliaries med, it is requisite to say something of
 the English Auxiliaries; because (as
 was said before) we have but two distinct Tenses,
 and

The Introduction.

and all the rest are made up of them. They are
 these.

Pref. Sing. I do, thou dost, he doth. Pl. We, Ye, They do.

Preterimp. I did, thou didst, he did. Pl. We, ye, they did

Sing. I have, thou hast, he hath; Pl. We, ye, they have.

Preter. I had, thou hadst, he had; Pl. We, ye, they had.

Sing. I shall, thou shalt, he shall; Pl. We, ye, they shall.

Pret. I should, thou shouldst, he should; Pl. we, ye, they
 (should.

Sing. I will, thou wilt, he will; Pl. We, ye, they will.

Pret. I would, thou wouldst, he would; Pl. We, ye, they
 (would.

The Preterimperfect Tenses should and
 Should would are most commonly made by parti-
 cular Verbs *Deberem* & *Vellem*: but when
 they are used as Auxiliaries (which is but
 seldom) they make the following Verb to be put in
 the same (i. e. the Preterimperfect) Tense of the
 Subjunctive Mood.

The rest are seldom made by particular Verbs,
 but are only Signes that the following Verb is to be
 of such or such a Tense, viz. I do, of the Pre-
 sent; and I did, of the Preterimperfect tense.
 Do. So that in English the Verbs have a double
 Did. form

The Introduction.

form, I love or I do love, I loved or I did love: the difference is, that *I do* and *I did love*, have a greater emphasis on them than *I love* and *I loved*.

Sometimes *have* and *had* are particular Verbs (*viz.* when they denote possession, and have a Noun following of them) and are made by *habeo* and *habui*, &c.: but when they are joyn'd with any Verb, they are then Auxiliaries, and put that other Verb in the Preterperfect and Preterpluperfect Tenses.

Shall and *Will* are Signes of the Future Tense: but yet when *Will* is more then ordinarily emphatical, and signifies to desire greatly, then it is made by *Volo* or some other particular Verb.

The present tense *may* and the preterimperfect *might*, are sometimes Signes of those Subjunctive tenses, and sometimes made by particular Verbs, as *Licet*, *licuit*, &c.

The pres. *can*, and its preter *could*, are seldom or never Signes, but are generally made by *possum*, *potui*, &c.

But the most usual and useful of these Auxiliarie Verbs, is that which they call the Verb Substantive, *I am*. 'Tis irregular enough, as it often happens, that those things which are most vulgar, are most irregular.

Indic. Pres. fin. *I am, thou art, he is; Pl. We, ye, they are.*
Preterimp. *I was, thou wast, he was; Pl. We, ye, they were.*
Preterperf. *I have been, thou hast been, &c.*
Preterplup. *I had been, thou hadst been, &c.*

The Introduction.

Fu. *I will or shall be, thou wilt or shalt be, he will or shall be.*
Pl. *We shall or will be, ye- & they- will or shall be.*

[So that in the same sense as we say *I* or *we shall*, in the same sense we say *thou wilt*, *he, ye, they will*. And in the same sense as we say *I* or *we will*, in the same sense we say, *thou shalt*, *he, ye, they shall*. Because, as in the first Person (Sing. and Plur.) *shall* doth barely foretel, and *will* doth promise or threaten; so on the contrary, in the second and third Persons, *shall* doth promise and threaten, & *will* doth barely foretel.]

Imper. *Let me be, be thou, let him be;*

Pl. *Let us be, be ye, let them be.*

Subj. *If I be, if thou be'st, if he be, &c.*

Imperfect. *If I were, if thou wert, if he were, &c.*

And so after *That*, *Although*, *Whether*, and (it may be) at some other times. The rest of the Tenses are the same as in the Indicative.

Infin. Pres. *To be.* **Pret.** *To have been.* **Part.** *Being.*

When this Verb is a Verb Substantive, 'tis rendred in *Latin* by *Sum* all along, except *Being*, which is either borrowed from *existo*, or is not made at all. (Of this more hereafter.) When 'tis an Auxiliary, 'tis alway joyn'd with a participle, either active or passive; as *I am reading lego*, *I am readd legor*, *I was reading legebam*, *I was readd legebar*, &c. Every passive voice (as was said before,) is made of this Verb and the passive participle: but yet this Verb and passive participle are not alway to be made by a passive verb. For, as that and the active participle do express all tenses in the active voice, so that and the passive participle do often express the last three tenses in the same voice.

And for
 Have.
 You

The Introduction.

You had an Example of the first before, *I am*, and *I was reading*, is the same as *I am*, and *I did read*, &c. and this happens out in Verbs Active as well as Neuter: the other happens only in Verbs Neuter which never have any passive voice; as *We are agreed* *Convenimus*, *They were set down*, *Confedere* for *Concederant*, *When they shall be set down*, *Cum confederint*.

Take notice on the other hand, that Have for when the Latin Verb is a Deponent, *I am*, *I have*, *I had*, *I shall have*, is rendered by the Tenses of *Sum*; as *I have spoken*, *loquutus sum*, *I had spoken*, *loquutus eram*, *When I shall have spoken*, *cum loquutus fuero*: in stead of that improper (because unusual) English, *I am-I was-I shall be-having-spoken*.

These are the most material Observations concerning the Auxiliary Verbs. And any one that considers what has bin said, may of himself be able to hit the English and the Latin Verb, a little better than in any common Types yet extant. I'll only put you in the way, and then pass on to what remains.

Indicat.

Lego, *I read*, *I do read*, *I am reading*, &c.

N.B. *Legēbam* *I read*, *I did read*, *I was reading*, &c.
Legi *I read*, *I have read*, *I have been reading*, &c.
Legeram *I read*, *I had read*, *I had bin reading*, &c.
Legam *I shall or will read*, or *be reading*, &c.

Imper. *Let me read*, &c.

Non lego, *I read no*, *I do not read*, *I am not reading*, &c.

Legone

The Introduction.

Legone? *Do I read?* *Am I* [*a*] *reading*, &c.

Do not I, *Do I not read?*

Nonne lego?

Am not I, *am I not reading?* &c.

For a Close to this first (and most principal) part, I shall add the six Common Figures, which properly belong thereto.

A Letter or Syllable is added,

1. To the beginning of a word by the figure *Prothesis*, as *sneeze* for *neeze*, &c.

2. To the middle, by *Epenthesis*, as *Abraham* for *Abram*, &c.

3. To the end, by *Paragoge*, as *Margin* for *Mar-*
gin, &c.

A Letter or Syllable is taken away,

1. From the beginning of a word by the Figure *Aphæresis*; as, *Dropsy* for *Hydropsy*, *rest* for *arrest*, *rise* for *arise*, *Squire* for *Esquire*, *'tis*, *'was*, *'will*, for *it is*, &c. *'twixt* for *betwixt*, *let's* for *let us*, *for's life* for *his life*, *I'll*, *thou'lt*, *he'll*, *wee'll*, *you'll*, *they'll*, for *I will*, *thou wilt*, &c. *I'm*, *thou'rt*, *he's*, *there's*, *wee're*, *you're*, *they're*, for *I am*, *thou art*, &c. *He'd* for *he would*, &c.

2. From the middle by *Syncope*, as *P'lace* for *Place*, *Bartlemew* for *Bartholomew*, *Dam'sel* for *Damsel*, *Ven'son* for *Venison*, *Eccl'us* for *Ecclesiasticus*, *Don't* for *do not*, *can't* for *cannot*; but *won't* for *will not* is rustical.

3. From the end, by *Apocope*; as *Ben.* for *Benjamin*, *th' other* for *the other*, *tho* for *though*, *y're* for *you are*,

The Introduction;

are, &c. I s' for I shall is very barbarous.

The mark that signifies the cutting off (in any of these places) is called *Apostrophe* or *Apostrophus*.

A larger Account of all our Abbreviations you'll have at the end of my Spelling Book, Printed for *Peter Parker*; These are the most material to our present purpose.

For Mem'ries sake, take this Epitome;
To imitate the Learned Farnaby.

Prosthesis to th' beginning something puts:
From whence *Aphæresis* more often cuts.

Epenthesis to th' middle something puts:
And *Syncope* from thence more often cuts.

To th' ending *Paragoge* something puts:
From whence *Apocope* more often cuts.

In Latin.

Prosthesis apponit Capiti, Quod *Aphæresis* aufert:
Syncope de medio tollit, Quod *Epenthesis* infert:
Aufert *Apocope* sinem, Quem dat *Paragoge*.

Farn. Rhet.

PART II.

As our Grammar was divided into *Ety-
mologic* and *Syntaxis*, so again this *Syn-
taxis* (or *Construction*) is divid'd into *Con-
cord* (or *Agreement*) and *Government*.

Concord is either plain or figurative. In the plain *Concord* these things are most remarkable:

1. All Nouns (both Substantive and Adjective) Pronouns and Participles which belong to the same thing, do all agree with one another in the same case: as, *Marcus Tullius Cicero*, that eloquent ambitious Oratour; all these words belong to *Cicero*, and therefore must all be put in the same Case.

2. A Verb personal agrees with his Nominative Case in Number and Person. This Nominative Case is commonly the first word in any sentence. When the Order is at any time interrupted it may be found out, by asking *who* or *what* with the verb. That being known, there are but these two things to consider, the Number and the Person.

The Number is known by considering what was said before of forming the plural from the singular in *English*: and the Person, by remembering what was said in the Pronouns, viz. That all the words in the World are the third Person, except *Ego*, *Tu*, and their Plurals *Nos* & *Vos*, and the words that belong to them.

PART

3. The Adjective (whether Noun, Pronoun, or Participle) agrees with the Substantive in Case, Gender and Number. These things have been explain'd

The Introduction.

plain'd already; and there wants only practice to perfect the understanding of them.

In this Concord, there's one little word *Qui* which has hitherto caused abundance of trouble, and that is *Qui*. In the Common Account, the Rules concerning it are twenty four. I shall reduce them to a very few, and those very plain.

The Direction of Mr. Walker (and of others after him) is to teach Children how to make up all those words that are wont to be left out in any English sentence; and in particular, the word which should be repeated again after the Relative. For this Relative is in sense always placed between two Substantives of the same kind, though the latter be frequently omitted in both Languages, and with this latter must agree (whether it be express or no) in Case, Gender and Number. Now when *Qui* is which in English, the Substantive may tolerably (though not so properly) be repeated again; as, *There is no day in which [day] I do not plead, &c. Cic.* But when the English word is *who* or *that*, the word cannot be repeated again; as in that sentence, *This is the Pope that made the Priest, that made the God, that made the World, and all things: Choak-Pear for the Pope.* And when a Pronoun goes before *which*, it can in like manner be repeated again, as *I which know best, &c.* Besides, when *he* or *they* go before *which*, the Latin words *ille* and *ill* are omitted, and *Qui* stands alone for both. Nay, the Relative itself is often omitted, as, *This is the Book I writ, i.e. which I writ.* So that their main Rule will very much fail us. The Printer has spoil'd Mr. Vases Rule, and made it utterly un-

The Introduction.

intelligible. Therefore, to explain it yet more, I say, that by repeating where the sense will bear it, by supplying it when omitted, by asking the Question *who* or *what*? by variety of Examples, and a little of the Masters pains, the Judgement must be brought by degrees to discover the Antecedent, or the first of those two Substantives between which the Relative is always supposed to be. When this Antecedent is found, the Number and Gender of the Relative is also found. (person is not a thing proper to *Qui*, but all words that belong to the personal Pronouns, are of the same person with them; as *I which say*, and *I Paul say*; *which* and *Paul* are both the first person because of *I*.) so that nothing of difficulty remains but the Case: and that will be as plain as the rest to those that consider that which follows,

The Englishes of *Qui* are *who*, *which*, *that*, *as*, and sometimes nothing, as was said before. *Who* makes in the Genitive, *whose* (or rather *who's*) in the Accusative, *whom*; the Signs of the other Cases are obvious. In Common Discourse we often hear *who* for *whom*, but never read it in any worthy Author. That word's dispatch'd. The other three, (*which*, *that* and *as*) are both the Nominative and Accusative Case: the other Cases are known by Signs or Prepositions, either prefixt, as *of which*, &c. or suffixt (with a change of which) as Gen. *whereof*. Dat. *whereto*, *whereunto*. Ablat. *wherein*, *whereby*, &c. so that all the difficulty is reduced to this, viz. to distinguish between the Nominative and the Accusative Case of *which* or *that*, (for *As* is but rarely used.) Because,

The Introduction.

cause, though in other words the Nominative comes before the Verb, and the Accusative follows it, yet here they both go before. But the Rule for distinction is plain enough exprest in our Common Grammar; viz.

When there comes no Nominative Case Rule. between the Relative and the [following] Verb, the Relative is the Nominative Case to the Verb; as, *He is wretched that* [or *which*] *admires money*: but when there comes a Nominative Case between the Relative and the Verb, the Relative is such Case as the Verb governs (i.e. generally the Accusative) as, *He is happy that others harms make wary*.

This is the plain Concord, the Figurative Concord follows,

figurat. 1. By the Figure *Ellipsis*, the Nominative *Ego, Tu, Ille, Nos, Vos, Illi,* and *Homines* are frequently omitted; but not in English.

2. By the Figure *Enallage*, an Infinitive Mood, an adverb, or part of a sentence may be the Nominative Case to a Verb, or the Substantive to an Adjective. This is Common to us both.

By this Figure, Adjectives are put Substantively, and Nouns of Multitude singular are sometime joyn'd to Verbs or Adjectives plural.

3. By the Figure *Syllepsis*, two or more Nom. Sing. with a Conjunction between them have usually a verb plural; and two such Substantives have an Adjective plural which agree with the most worthy Person and Gender. But in things without life the Adjective is Neuter. These things are also common to us both.

The Introduction.

So much for Concord.

The other part of *Syntaxis* is Government, which is to shew, how the dependence of one word upon another causes it to be put in such or such a Case. This dependence is the same in all Languages, because it is contain'd in the nature of the things; but the alteration caused upon that account is not the same. For in some Languages the word that governeth is changed, but in most the word governed. Hitherto belongs much that was said in the first part of Grammar; from whence must be remembered, how in English we answer all the Latin Cases.

The Accusative is the same as the Nom. in all except these few, *I, thou, he, she, we, ye, they* and *who*, which make *me, her, him, her, us, you, them* and *whom*.

The Genitive is form'd, either by adding an *s* to the Nom. or setting the sign or preposition of before the Accusative: (This takes in Nouns and Pronouns too.)

The Dative is the prefixing *to* or *for* before the Accusative.

The Vocative is the same as the Nom. in all. (O *me's* a peculiar phrase.)

The Ablative is the prefixing to the Accusative *in, with,* or some such Preposition, which (in Latin) serves to the Ablat Case.

This foundation being laid, we'll go over them all in order, observing the Agreement and the Difference of both the Languages.

1. The Nom. Case has bin spoken already to in the Agreement between that and the Verb. For every Nom. case

Construct. of the Nominative Case.

comes

The Introduction.

comes (in sense) before some verb or other, though sometimes placed behind it, as *There was a man, Then came the Master*. &c. or at least it belongs to another Nom. case which did belong to that verb. And this is the reason that the Nom. case follows verb: substantive, passives and neuters of gesture. For if that case which comes before them should chance to be turn'd into any other case, (as sometimes it is) then must it in like manner be changed. Because all words that belong to the same thing, must be put in the same case.

2, Our Genitive that ends in 's is by Genit. case some Grammarians called an Adjective possessive; because it is made in Latin, as well by such an Adjective, as by the Gen. case of the Substantive: as *the Kings house*, is either *domus Regis*, or *Regis*, &c.

Schioppin's Rule for the Gen. case is this, Every Gen. case (in a Latin Construction) is the latter of two Substantives. And he makes it good in his Philosophical Grammar. But this is something wide of our Syncritical Method.

It was said before that *of* is a sign of the Gen. Of case, not that it is a real Gen in English, but that it is a sign that the word in Latin must be put in the Gen. case. Where we are now to consider the exceptions; and they are twofold: First, when the English *Of* is otherwise made in Latin; And secondly, when the Latin Gen. has other or no signes at all in English. For the first. *Of* after Verbs or Participles is usually made by a Preposition; yet after *pœnitet me*, I repent, *ædet me* I am weary, *pu-det me* I am ashamed. *Of* is a sign of a Gen. case: as also (most commonly after Verbs of accusing, condemning and acquiting.

Some

The Introduction.

Sometimes *of* is the same as *concerning*, and is made accordingly by *de*; as likewise after *bene-* & *male-me-*ror. After verbals in *-bilis*, and participles in *-dus*, 'tis sometimes a sign of a Dative case.

After *dignus*, *dignus*, *indignus*, *opus* & *usus*, 'tis a sign of an Ablative case.

After words of fulness or emptiness, praise and dispraise, 'tis a sign of a Genitive or an Ablative.

Sometimes it is part of another word; as, to ask counsel of Consul, what manner of Qualis, of late Nuper, of set purpose cogitato, of ones own accord, ultro, of mine meus, &c.

Secondly, *interest* and *refert* it concerns, govern a Genitive without this sign (though it may be resolved thereby, as, *it is the concernment of*) except these particular accusatives, *meus*, *tuus*, *suus*, *vester*, *vester*, *vester*, (to agree with *negotia* understood) after *interest*; and *meus*, *tuus*, *suus*, &c. in the Ablat. case after *refert*, to agree with the substantive *re* in composition

Reminiscor, *obliscor*, *memini*, have a Gen. or an Accus. though this also may be resolved by *of*, as *I am mindful of*, &c.

At is sometimes a sign of a Gen. case; as, *we prize them all at one farthing*, &c.

Satago I mind, *miseret*, *miseret*, *miseret*, *miseret* me I pity, have a Gen. without any sign; though they may be resolved by one, as, *I am busie about*, *I have pity upon*, &c.

So Adverbs of Time and Place; as *pridie ejus diei*, &c.

3. Schioppin's Rule for the Dative is, that every Dat. case is put acquisitively: that is (to our purpose) *to* and *for* the use, benefit or damage of another, are signs of a Dat. case.

And

The Introduction.

And here again we are to consider (as before) first, when these signs are otherwise made; and secondly, when the Dative Case has other or no signs at all.

First, *T* after *attinet*, *spectat*, *pertinet*, *provoco*, *laceſſo*, *invito*, *hortor*, and words of motion, as *ambulo*, *accedo*, *venio*, *tollō*, *deſcenſus*, *præceptis*, *proclivis*, *pronus*, &c. is made by *ad*. To.

Sometimes it ſignifies *concerning* and is made by *de* or *ad*.

Sometime 'tis the ſame as *according to*, and is made by *ſecundum* or *ad*.

Sometimes 'tis the ſame as in comparison of, and is made by *pro*.

Sometimes it is put for *towards*, and is made by *in*, *erga*, &c.

Sometime for *with* or *before*, as *apud me queritur*.

Sometime it is part of another word, as *to day* *hodie*, *to come* *ſuturus*, &c.

For (as well as *To*) hath various ſignifications, and ſo is variously rendered in *Latin*; For, as may be ſeen at large in that excellent *Treariſe of Engliſh Particles*. But as it is reſtrained in the Rule, for the uſe, benefit or damage of another, ſo it will ſeldome be made any otherwiſe than by the Dative Caſe, though ſometimes indeed it will: as, *pone molam*, I'll grind for you; ſo *tui gratia*, for your ſake; *Duodena deſcribit in ſingulos homines jura*, he laies out 12 Acres for every man; So *in pignus* for a pledge, *In uſu* for the uſe, &c.

Turpe eſt me non meminifſe, 'Tis a ſhame for me not to remember, &c.

This is the firſt ſort of Exceptions from the Rule. The ſecond is, When the Dative Caſe is uſed without theſe Signs in *Engliſh*. 1. And

The Introduction.

1. And this happens out after certain Verbs and adjectives that ſignifie profit, favour, help, and their Contraries; as, *commodo*, *proſicio*, *proſum*, *incommodo*, *noceo*, *ſocio*, *obſum*, *benedico*, *maledico*, *ſatiſfacio*, *Auxilior*, *opem*, *proſpicio*, *ſubvenio*, *patrocino*, *medcor*, *ſaveo*, *gratulo*, *arceo*, *indulgeo*, *conſulo*, *ſtudeo*, &c.

2. Trust, as, *credo*, *fido*, *confido*, *fidem habeo*, *diffido*, &c.

4. Obeying, pleaſing or reſiſting; as, *pareo*, *obedio*, *obsequor*, *obtempero*, *morem gero*, *ſervio*, *ſamulo*, *ancillo*, *veſifico*, *blandior*, *adulo*, *aſſentor*, *palpo*, *placeo*, *diſpliceo*, *dolet*, *repugno*, *reſiſto*, *alverſor*, *pugno*, *reſuctor*, &c.

5. Giving, promiſing, owing, paying; as, *do*, *tribuo*, *largior*, *trado*, *ſuppedito*, *præbeo*, *commodo*, *promitto*, *polliceor*, *ſpondeo*, *nubo*, *debeo*, *ſolvo*, &c.

6. Threatning and anger; as, *minor*, *minitor*, *interminor*, *Iraſcor*, *indigno*, *offendor*, *ſuccenſco*, &c.

7. Commanding, perſwading and ſhewing; as, *impero*, *jubeo*, *præcipio*, *dominor*, *mando*, *ſuadeo*, *perſuadeo*, *nuncio*, *renuncio*, *reſuſo*, *dico*, *monſtro*, *indico*, *narre*, *oſtendo*, *reſpondeo*, &c.

8. Taking away and difference; as *Abſum*, *adimo*, *aufero*, *eximo*, *demo*, *rapiō*, *diripio*, *cripio*, *ſurripio*, *terrāto*, *tollō*, *urceo*, *defendo*, *pello*, *diſſideo*, *diſſere*, *diſcrepo*, *diſto*, *diſſenio*, *diſcedo*, &c.

9. Laſtly ſome (but not all) compounded with theſe prepoſitions *pro*, *ad*, &c.

But to ſeperate theſe, will require more time than at preſent I have. *Eſt vel ſupperit mihi*, is a peculiar phraſe. This Catalogue perhaps is not abſolute yet much cannot be wanting, and I hope ere long to have it more complet.

4. The Accuſative Caſe either follows a Verb. (or Verbal word;) or elſe is governed of prepoſitions ſerving to the Accuſative Caſe. Theſe

The Introduction.

These Verbs will happen to be of all sorts: Sometimes Passive, as *I am taught Grammar*, and this is when their Actives will have two Accus. Cases: sometimes Neuter, See the Catalogue in the *Oxford Grammar*, P. 43. And sometimes Deponents, *ibid.* For as Actives are sometimes taken absolutely without any Case, so Neuters, Deponents and Passives are sometimes taken Actively: as may there be seen at large. But that which naturally and most commonly governs an Accus. is a Verb Active and they that govern any other, are particularly mention'd under the several Cases.

The Prepositions that govern an Accusative Case are Enumerated in all Grammars. Mr. Farnaby has comprised them in four verses thus,

*Ad penes, adversus, cis, citra, circiter, extra,
Erga, apud, ante, secus, trans, supra, versus & intra,
Ultra, post, prae, propter, prope, pone, secundum,
Per, circum, circa, contra, juxta, inter, ob, infra.*

Some of these Prepositions are wont to be omitted in Latin.

Ad: as, *Eo Londinum*, I go to London, &c.

Circa: as, *Homo id aetatis*, a man of (or about) that Age. Sometimes in Latin and in English too: as,

Latius [id] quinque pedes, [for] five foot broad, &c.

Præ [ante] Calendis, The day-before [before] the Calends.

Multos abhinc [ante] annos, (Before) many years ago,

Vixit [per] centum annos, He liv'd [for] 100 years, &c.

See the various Significations of the Latin Prepositions, at the end of Mr. Hughes's Vocabulary.

5. When we call or speak to any one, we use the Vocative case. and that absolutely, without being govern'd of any thing else. It is sometimes

The Introduction.

joyn'd with O (or some other Interjection) but is not govern'd of them. For Interjections govern no cases; and are oft n joyn'd with Nominatives and Accusatives, which depend upon something else understood.

6. Every Ablative case is governed of a Preposition serving to that Case. These are comprized in two Verses by Mr. Hughes in his forelaid Vocabulary.

*Abs (ab & a) sic absque palam, de (ex, e,) sine, coram,
Cum, pro, pra, tenus, & plurali cum Genitivo.*

Here also take in those that govern both.

Hinc, super, in, subter, sub, clam, Quantumque requirunt.

When they govern one, and when the other case, is sufficiently explain'd in the same Vocabulary, and almost all Grammars. Our principal business here is to consider which of them are omitted in Latin, when they are express'd in English. For upon the knowledge and consideration of this doth very much depend.

Preposit. *A, ab*: as, *Aegypto remeans*, passing from Egypt, or by Egypt, &c.

A, ab, cum: as, *culpa pallescere*, to look pale with guilt; *Ense perforatus*, run through with a sword, *odio prosequi*, to pursue with hatred, i.e. to hate, &c.

A, pra: as, *sesquipede altior*, higher by a foot and half; *doctior ceteris*, more learned than the rest, &c.

De, ex: as, *plenus vini*, full of wine; *Tauro sacrificare*, to sacrifice with a Bull; *Vititare liliæ*, to live upon dandel; *Vescor carnibus*, I feed upon flesh; *Nitor hasta*, I lean on a spear; *Virtute clarus* famous for valour; so after *nascor, natus, creor, creatus, sum, prior, ortus, oriundus, editus, dignus*, &c.

In: as *loco Parentis*, in lieu (or stead) of a father, *Prima luce*, by break of day; *in omnibus horis*, at all times; *degit* Car-

The Introduction.

Carthagine, he dwells in (or at) *Carthage*, &c. When these Names of Places are the first or second Declension and Sing Numb. they are put in the Gen. case, which is the latter of two Substant. *in* and *urbe* being both understood as *Roma* in or at *Rome*, for *in urbe Roma*, &c. *Domi me continco*, I keep at home or in the house. *Domi* (at home) is put for *in aedibus domi* (or *domus*) in the rooms of the house, or about the house. For *Aedes* in the Sing. Numb. is only a Church, Temple, or such a house as is all but one room; and *Aedes* in the Plural Numb. is such a house as is divided into rooms, floors, &c.

After some few Verbs that have an Ablat. case, there is no Preposition express'd in *English*, and according to the present use of the Prepositions. none are applicable to them (without being forced) in *Latin*. *Fungor*, I discharge; *frui*, I enjoy; *utor*, I use; *Carco*, I want. These are all the Exceptions from the General Rule for the Ablat. case.

Now these Prepositions being so frequently omitted, gave occasion to our Common Grammar. to take notice of the other words that were express'd, as if the Ablative case were governed by them; supposing that method nearer the sense and capacity of children. But when two Substantives, or a Substant. with an Adject. (of any sort) were set alone, and nothing else did appear, which might give any shew of dependance; it was then called the Ablat. case absolute (as if it did depend upon nothing) though a Preposition then as plainly understood as in any of the rest.

The turning such Phrases into *English*, shall be considered in another Treatise: the turning such *English* into *Latin* is the present business.

For though there be really no Ablat. case put absolute.

The Introduction.

ute, though they are always turn'd into a Nomin. in *English*, and though the strict Translation of them (without a *Periphrasis*) be very improper, yet because such things are sometimes met withal, they must of necessity be considered.

Examples of the Participle of the Pres. tense are very rare, yet some there are, 1 *Ki*. 2. 32. *My father David not knowing thereof*, *Act*. 28. 31. *No man forbidding him*, &c. These are (in *Latin*) the Ablat. case put absolute, because there is nothing in the sentence express'd, on which they do depend.

Exists the *Latin* word for being, between two Substant. is wont to be omitted, *Luk*. 3. 1. *Pontius Pilate being Governour of Judea*, &c.

When being is an Adverb, the same as *since that*; when it is a Substant. the same as *essence*; when part of another word, as *my being there*, i.e. *my Presence*; and other Criticisms, are at large explain'd in *Walkers Particles*. But when it is joyn'd with a Participle or other Adject. which have nothing else in the sentence whereon they may depend; then only is it the Ablat. case absolute; as *France being quiet*, *Cesar went into Italy*, *And Supper being ended*, &c. *Jo*. 13. 2.

Sometimes the word being is omitted as well in *English* as *Latin*: as, *I intend*, *God-willing*, *to do so or so*; i.e. *God being willing: These things dispatched* (i.e. being dispatched) I pass on to the next.

To this Part of Grammar, which concerns Appendix. the directing of Nouns into their several Cases, they are wont to add an Appendix of Time and Place, the Infinitive Mood, &c. Time and Place were comprehended in what was said of the Preposit. being understood. But besides the Infinitive Mood some

The Introduction.

some notice should have been taken of the others also.

The Fut. tense of the Indicat. is sometimes used instead of the Imper. and so may the Pres. tense of the Subjunct. at any time: as *videam*, *ut videam*, *sine videam*, *sine ut videam*, let me see. And in those Verbs whose pres. tense is not so much in use; they use the Preterperf. and Fut. tense of the Subjunct. for the Imperat. as, *Noverint universi*, (i.e. *homines*) know all men, or, Let all men know, because they say *Nosce* (rather than *nosco*) for I know. So from *Odi* I hate, and *Cœpi* I begin; but *memini* I remember, hath also part of a proper Imperat. *Memento*--to remember.

In the Latin Grammar there is a Chapter shewing what Adverbs and Conjunctions govern an Indicat. and what a Subjunct. Mood, or either, and in what sense. Where it is worth observing, that it is not so much the Conjunction or Adverb that put the Verb into the Subjunct. Mood, as it is the dependence upon some other Verb in the same sentence, as was said before: For in the beginning of Sentences they have an Indicat. Now this dependence is usually expressed by the English word *that*, to the end *that*, *ut*; because *that*, *quod*; seeing *that*, *cum*; so *that*, *cum* or *quomodo*; until *that*, *quoad*, *donec*; least *that*, *ne*, (some Enclitic) if so be *that*, *si*; O *that*, *O si*; would to God *that*, *utinam*; how *that*, *quam*, *quemadmodum*, *ut*; &c.

There are also a parcel of other words not mentioned in the Common Grammar, which (after another Verb) govern a Subjunctive Mood viz. when their sense is limited finite and not Interrogative: as *cui*, *quare*, *quomobrem* why (not why?) *num*, *numquid*, whether [or no] *Quorsum*, *quo*, whither (to what end;) *ibi*, where; *unde*, whence; but not, if *co*, *ibi*, or *inde* precede.

Quis

The Introduction.

Quis who, *quid* what, (or *qui* & *quod* put for them.) *Quantus* how much how great, (so *quamoper*;) *Qualis* of what kind: but not, if *tantum* or *talis* go before, express or understood.

Quotus which [in order or Number.] *Uter* which or whether [of the two.] Examples of these may be seen in a Little Treatise at the End of Winchester-Phrases.

The Infinitive Mood is indifferently well directed by the English that is commonly given it, as, to read *legere*, to be read *legi*. Therefore 'tis said the Infinit. is known by this sign *to* in English, and (for the Latin) when two Verbs come together without any Nom. &c. Yet the English and Latin have both Exceptions. For sometimes the sign *to* is omitted; and sometimes the Infinitive follows Nouns as well as Verbs, and sometime 'tis turn'd into a Gerund and a Supine.

To is omitted after these Verbs, *I may*, *can*, *dare*, *help*, *will*, *will not*, *had rather*; and sometime some other, as, *I perceive*, *see*, *make* (for *compel*, &c.) After *studium* desire or care, *tempus* time, *locus* room or place, &c. That which seems to be the Infinitive Mood, must be the Gerund in *-di*: as, *It is time to call*, *tempus est vocandi*, &c. It may also be made another way, but the Infinitive in this case is a Grecism not to be imitated.

The Supines are both used: the latter for the Passive Infinitive, after *dignus*, *indignus*, *turpis*, *sedus*, *facilis*, &c. and the first for the Active, after Verbs or Participles that signify any kind of motion.

To use the Infinitive in this case, is a Grecism not to be imitated: but neither is it absolutely necessary to use the first Supine: for it may be variously rendered according to these Examples following.

Venia

The Introduction.

Ereptum Virginem.

Erepturus Virginem.

Ut eripiat Virginem.

Venit Ad eripiendum Virginem.

Ad eripiendam Virginem.

Eripiendo Virginem causa.

Eripienda Virginis gratia, &c.

How any sentence may be varied (both in English and Latin) see Mr. Poole's Practical Rhetoric.

The last thing observable in the Infin. Mood is, the turning away *Quod* or *ut* (that) and putting the following Verb in the Infin. and its Nomin. into an Accusative case: as, *Dico Rempublicam esse liberatam*, for *Dico quod Respublica est liberata*, I say that the Commonwealth is freed: *Iussit pecuniam omnem mergi*, for *Iussit ut pecunia omnis mergeretur*, He commanded all the money to be sunk, or- that all the money should be sunk. The last is plain and true, though the other be esteem'd more elegant. But 'tis Truth and Plainness that are chiefly aimed at here. Elegance being to be had elsewhere. Our Phrase-books are many & sufficiently known. Mr. Walker's Works are exceeding useful. Comenius has an elegant Grammar and Janus. But Palates are as various as Complexions are. And for a Conclusion to these Syn- critical Essays, I humbly recommend to Masters the Consideration of a Perfect English-Latin Dictionary. In saying Perfect I said enough, and need not mention all proper Names, all Terms of Art. all Phrases, Proverbs Particles, Idioms &c. Which I think is as needful, and would be as useful as the greatest pains that are taken in Correcting the Latin Part.

(1)

TO THE
READER.

THE
POLY-HISTORY
OF
SCRIPTURE-WAR;
Or, The Sacred
ART MILITARIE.

THIS Sacred History of Scripture-War does by many degrees surpass all others.
1. For their undoubted Truth in all and every thing therein delivered
2. For the Antiquity thereof, before all other extant in the whole World,
3. For the great Authority thereof, Divine and Heavenly,

SACER HISTORIA
BELLUM SCRIPTURALIS.
Sive,
SACER ARS MILITARIS.

HIC Sacer Historiam Bellum Scripturalis multus gradus omnis alius Præcello.
Ob indubitatus veritas in omnis & singulis res in ille traditus.
Ob Antiquitas is præ omnis alius extans in totus Mundus,
Ob magnus is Autoritas Divinus & Celestis,

A 4. For

The Holy History

4. For the short and pithy Relation.

5. For such admirable things as be therein Recorded, not elsewhere to be found; If withal, the certainty of such things be considered.

1. For Fame and Glory; What Valiant and Religious General is there that can be compared to Joshua, or with Shamgar, who slew six hundred men with an Oxe-Goad? Or Sampson, that slew one thousand with the Jaw-bone of an Ass? Or, with David the King for Wisdom and Piety?

2. Who amongst the Heathen may compare with Davids Captains and Worthies, that like Adimo, slew in one Battel with his own hand three hundred men? who could break

4. Ob Curtus & Nervus Narratio.

5. Ob Res tam mirandus qui in is Recordor, non alibi invenendus. Si etiam cuncta talis res consideror.

1. Ob Fama & Gloria Quisnam strenuus Pius Imperator tu qui Assimilor sum Jehoshua, Shamgar, qui centi homo occidit cum Stimulus vel Sampson, mille occidit Maxilla Asinus? David Rex, pro sapientia, Virtus, & pietas?

2. Quis inter Gentes ferri possum Dux & Heros David qui Adimo instat occidit in unus praelium, sua propria manu Octingenti viri Quis possum praelium

of Scripture-War.

3

through a whole Host of Armed Men, as did only three of Davids Worthies, to fetch some water for David to drink, whose worthy Acts are Recorded in 2 Sam. 23. 1, 2. and in no History of Heathens or Christians to be Parallel'd.

3. The Huge Armies set down.

The Army of Israel against Benjamin was four hundred thousand.

The Army of the Philistines, at one time was thirty thousand Chariots, six thousand Horsemen, and Footmen as the sand for multitude.

Sauls first Host levied against the Ammonites, was three hundred and thirty thousand.

Amaziah against Edom had three hundred

rumpe totus Exercitus vir armatus, ita ut facio solus tres Heros David ad petendum aqua David ut bibo? qui dignus Recordor factum in secundus Samuel caput vicissimus tertius, & primus Samuel & undecimus.

3. Ingens Exercitus specificatus.

Exercitus Israel contra Benjamin sum quadraginta mille.

Exercitus Philistinus unus tempus sum triginta mille Currus, sex mille Eques, & pedes sicut Arena pro multitudo.

Primus Sauls Exercitus contra Ammonites, continet trecenties triginta mille.

Amaziah contra Edom congrego tre-

A 2

dred thousand.

Shishak King of Egypt came against Jeroboam with twelve hundred Chariots, sixty thousand Horsemen, and Footmen without number.

Jeroboam and Abijah had an Army of twelve hundred thousand at one time in the Field.

Zerah the Ethiopians came against Asa with a thousand thousand men, and Asa met him with five hundred thousand. So that there was that day in the Field, fifteen hundred and fourscore thousand men to fight.

Greater Armies no man ever read of.

The Incredible Slaughters in those days in one fought Field, Gideon in his Wars slew of the Enemies

centies mille.

Shishac Rex Egyptus oppugno Reboam cum mille & ducenti Currus, sexagies mille Eques & Pedes innumerus.

Jeroboam & Abijah habeo Exercitus duodecies centeni mille simul in campus.

Zerah Ethiops oppugno Asa cum milibus mille, & Asa is congressus sum cum Quingenties octo mille.

Aded ut in ille dies in campus sum Quindicies centeni & Octogies mille Belians.

De largior Exercitus nemo unquam lego.

4. 4. Cædes incredibilis in ille dies in unus prælium.

Gideon in prælium suus occido inimicus

one

one hundred and twenty thousand.

David slew forty thousand Horsemen in the Syrian Host, with their Generals, and the men of seven hundred Chariots in one Battel.

Jeroboam lost five hundred thousand chosen men in his fightings against Abijah.

Ahab slew of Benhadads Army one hundred thousand, besides twenty seven thousand that perished by the Fall of a Wall; And

Pekah King of Israel destroyed in one day of the men of Judah, one hundred and twenty thousand, and took Captive two hundred thousand Prisoners.

5. In regard of the most strange and unheard of Victories; some

centies viginti mille.

David occido quadraginta mille eques in exercitus Syriacus, una cum Imperator suus & vir etiam septingenti currus in unus prælium. Jeroboam perdo quinquies centeni mille selectus Vir in Bellum contra Abijah.

Ahab occido exercitus Benhadad centies mille, præter vicies septem mille qui pereo casus Paries; Et

Pekah Rex Israel unus dies interimo, vir Jehuda centies viginti mille & capio ducenti mille Captivus.

5. Respectus inusitatus & inauditus Victoria; aliquis mirabilis;

A 3

mira

miraculous, as when God set the sword of the enemies of his People against their own selves, to slaughter and kill one another; as he did the Midianites, and Amalekites, the Philistines, Moabites, Edomites and Ammonites, when they came against Judah.

To mention no more, but that levied Host of Israel, in number twelve thousand only, which went out against Midian, and slew five Kings, burnt all their Cities and goodly Castles with Fire, and took Prisoners thirty two thousand Persons, brought away for Booty and spoil, besides Jewels of Gold, Chains, Bracelets, Rings, Ear-Rings and Tablets, six hundred se-

mirabilis, ut cum Deus gladius inimicus populus suos contra seipse invertit, ad caedo & Jugulo sui invicem; ut facio cum Midianitis, Hamalekitis, Philistinis, Moabitibus, Edomitis & Ammonitis cum venio contra Juda.

Ut ulterius nihil dico praeter numeratum Israel exercitus, numero tantum duodecies mille qui egredior contra Midian, & occido quinque Rex, omnis Civitas incendio una cum turris Captivus abduco triginties duo mille persona, aufero ut praedam & spoliū praeter gemma aurum torques, Armilla, anulus, Inauris, & Mobile sexcenties septu-

venty

venty five thousand sheep, seventy two thousand Beeves, and sixty thousand Asses; and yet lost not one man in obtaining this Victory.

To all which add the number of the valiant and matchless men, not in any other Nation under Heaven to be found, so many as was there.

There came to David to make him King, at once one thousand two hundred twenty two Captains, and with them in number altogether three hundred thirty nine thousand three hundred, all Men of War; very many thousands of them commended to be famous, mighty men of Valour, expert in War, able to Rank, and to set the Battel in Array.

aginta Quinque mille ovis, septuagies duo mille Bos, & sexagies mille Asinus, & tamen ne unus homo perdo, hic victoria acquirō.

Qui omnis addo numerus strenuus & incomparabilis vir, non in ullus alius Gens sub Cœlum inveniendus tot simul quot ibi.

Venio David ad facio is Rex simul milles ducenti viginti & duo dux & cum ille in numero simul tricenties triginta novem mille & trecenti omnis Bellator, plurimus mille is laudatus famosus esse immensus Virtus, expertus Bellum doctus in disciplina militaris & acies instruo.

A a

Refides

Besides these, there were in valour Peerless, the thirty seven Worthies of David, with many other mighty men, such as could use both the right and the left hand, for hurling stones, and shooting Arrows out of a Bow, yea, Men of Might, fit for War, that could handle Shield and Buckler, whose Faces were like the Faces of Lions, and as swift as Roes upon the Mountains.

Afterwards, when David was settled, and Joab commanded to number the People throughout the twelve Tribes, besides Levi and Benjamin, there we found one million five hundred and seventy thousand men that drew sword.

Yea, and when that

Præter hic, sum virtus inæquatus triginta & septem Heros David cum multus alius fortis. qui & dextra & sinistra possum utor vel lapidis mitto & calamis ex arcus mitto, imo homo fortitudo, idoneus bellum quicquid possum, & clypeum exerceo, qui vultus Leo similis, & velox sum ut capreolus in mons

Postea cum stabilitus sum David, Joab mandatus sum ut numero populus per totus duodecim tribus, præter Levi & Benjamin, Millies mille & quingenties septuaginta homo qui gladius stringo:

Imo & cum magnus
great

great Kingdom was divided, yet could Abijah raise four hundred thousand of chosen men; And Asa had an Army of five hundred and eighty thousand, all mighty Men of Valour.

And in the Reign of Jehoiaphat was an Host of eleven hundred and sixty thousand men.

Lastly, the Nation was ever in Military Exercise, by reason of continual Wars at home or abroad; In the days of the Judges, Saul and David, after the Peaceable days of Solomon, Israel and Judah being divided, then began Wars, and almost Perpetual between the two Kingdoms, besides the Wars of foreign Enemies, kn-

ille Regnum divisus sum, Abijah nihilominus quadragies mille selectus homo congreco possum omnis immensus virtus.

Et in dies Jehoiaphat fuit Exercitus millies mille, & centies sexcenteni mille homo.

Denique, Gens iste semper Militia exerceo ob continuus bellatio vel internus vel exterraneus; In dies Judex, Saulus & David, post placidus Salomon dies, divisus Israel a Judah, tunc incipio Bellum & fere perpetuus inter duo Regnum, præter Bellum hostis exterraneus dum uterque regnum per-

till

till both Kingdomes
perished, and were
led away Captive.

co & in Captivitas
reductus sum.

Lot is rescued by Abram, Melchizedec blesteth Abram.



GEN. XIV,
The Battel of four
Kings against Five,
wherin Lot is taken
Prisoner.

1. **I**N the days of Am-
raphel King of

GEN. XIV.
Bellum quatuor Rex
contra quinque qui
Lot abducitur Capti-
vus.

1. **I**N dies Amraphel Rex
Schinar, Arioch

of Shinar, Arioch
King of Ellasar, Che-
derlaomer King of
Elam, and Tidal
King of Nations:

2. These made War with 2.
Bera King of Sodom
and with Birsha
King of Gomorrah,
Shinab King of Ad-
mah, and Shemeber
King of Zeboim, and
the King of Belah,
which is Zoar.

3. All these were joyned
together in the Vale
of Siddim, which is
the salt sea.

4. Twelve years they
served Chederlaom-
er, and in the thir-
teenth year they re-
belled.

5. And in the four-
teenth year came
Chederlaomer, and
the Kings that were
with him, and smote
the Rephaims in Ash-
teroth Karnaim, and
the Zuzims in Ham,

Rex Ellasar, Ce-
dorlaomerus Rex He-
lam, & Tidal Rex
Gens:

Iste gero Bellum con-
tra Berbus Rex
Sodom, contra Ber-
schaus Rex Gomor-
ra, Schinabus Rex
Adma, & Schemebe-
rus Rex Zeboimi,
Rexque Belabus qui
dicor Zoar.

3. Omnis hic jungo co-
pia ad Vallis Siddomi,
qui jam sum Mare
salsus.

4. Duodecim annus ser-
vio Cedorlahome-
rus, in decimus ter-
tius annus rebello.

5. Et decimus quartus
annus venio Cedorla-
homerus & Rex qui
sum cum ipse & per-
cutio Rephaims in Ash-
teroth Karnaim,
& Zuzims in Ham,
& Emens ad Ki-
and

and the Emims in
Shaveh Kiriathaim.

6. And the Horites in
their Mount Seir,
unto El-Paran, which
is by the Wilderness.

7. And they returned,
and came to El-Mish-
pat, which is Kadesh,
and smote all the
Country of the A-
malekites, and also
the Amorites that
dwelt in Hazezon-
Tamar.

8. And there went out
the King of Sodom,
and the King of Go-
morrah, and the King
of Admah, and the
King of Zeboim,
and the King of Bela,
(the same is Zoar;)
and they joyned bat-
tel with them in the
Vale of Siddim:

9. With Cedorlahomer
the King of Elam,
and with Tidal King
of Nations, and Am-
raphel King of Shi-

riathaiema.

6. Horæus quoque in
Mons suus Sebir ad
Paran qui juxta de-
sertum sum.

7. Et revertor & venio ad
El-Mischpat, qui
jam dicor Kadesch,
& percussio totus
Gens Amalekita, &
etiam Emoræus qui
habito in Chacza-
zm-Thamar.

8. Et procedo Rex Sodom,
& Rex Gomorrha,
& Rex Admah, &
Rex Zeboimi, &
Rex Belahus (qui
jam dicor Tzohar)
& in eo is prælum
in vallis Siddimi.

9. Contra Cedorlahomerum
Rex Helamus, &
Tedhal Rex Gens,
& Amraphelus Rex
Schinar, & Ariochus
nary,

nar, and Arioch King
of Ellasar, four Kings
with five.

10. And the Vale of
Siddim was full of
Slime-Pits, and the
Kings of Sodom and
Gomorrha fled, and
fell there; and they
that remained, fled to
the Mountain.

11. And they took all the
Goods of Sodom and
Gomorrha, and all
their Victuals, and
went their way.

12. And they took Lot,
Abraham's Brother's
son (who dwelt in So-
dom) and his Goods,
and departed.

13. And there came one
that had escaped, and
told Abram the He-
brew, for he dwelt in
the Plain of Mamre.

14. The Amorite Bro-
ther of Eshcol, and
Brother of Anar: and
these were Confede-
rate with Abram.

Rex Ellasar, qua-
tuor Rex contra
quinque.

10. Vallis autem Siddimi
plenus sum puteus
bitumen. & Rex So-
dom & Gomorrha fu-
gio, & cado ibi, re-
siduus autem profu-
gio ad Mons.

11. Et accipio omnis Bo-
num Sodom & Go-
morrah & omnis
commeatus & ab eo.

12. Capió quoque Lot fi-
lius frater Abramus
(qui habito in So-
dom) & facultates
is & ab eo.

13. Venio autem quidam
qui evado, & narro
Abramus Hebræus,
habito enim in pla-
nities Mamra.

14. Emoræus frater Esh-
col & frater Hana-
rus & hic sum fedé-
ratus Abramus.

And

14. And when Abram heard that his Brother was taken Captive, he Armed his Trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hoba, which is on the left hand of Damascus.

16. And he brought back all the Goods, and also brought back again his Brother Lot, and his Goods, and the Women also, & the People.

17. And the King of Sodom went out to meet Abram (after his return from the slaughter of Chedorlaomer, and the Kings that werewith him,) at the valley of Scavah, which is the Kings Dale.

14 Quum autem audiret Abram frater suus Captivus abduco Armavit instructos servos suos, natus in domo sua trecentos octodecim & persequor, ille Dan usque.

15 Et distribuo sibi invado is noctu, cum servis suis. caedo is & persequor, is Choba usque, situs sum a sinistra Damascus.

16 Et reduco omnes cultas ille & et reduco frater suus Lot, cum facultatibus Mulier etiam & populus.

17 Et Rex Sodom ex dior obviam Abram (post reditus suum) Caedes Cedorlaomerus, & Rex cum is ad Scava, qui jamdudum Vallis Rex.

17. And Melchizedek King of Salem brought forth Bread and Wine: and he was the Priest of the most High God.

18. And he blessed him and said, Blessed be Abram of the Most High God, Possessor of Heaven and Earth; And blessed be the Most High God, which hath delivered thine Enemies into thine hand: And he gave him Tithes of all,

17 Melchizedech autem Rex Schalem profero Panis & Vinum, & sum Sacerdos Deus excelsissimus.

18 19. Et benedico is & dico, Benedictus sum Abram Deus excelsissimus Possessor Caelum & Terra. Et Benedictus Deus fortis excelsus, qui trado hostis tuus in manus tuus; & do is Decima de res omnis.

Dinah is Rapt by the Shechemites Circumcised, and after that



GEN. XXXIV.

AND Dinah the Daughter of Leah, which she bare unto Jacob, went out to see the Daughters of the Land.

And when Shechem the Son of Hamor

GEN. XXXIV.

DINA autem Filia Lea, qui pario Jacob, egredior ut specio Puella Regio iste.

Sed quum Schechem Filius Hamor

the Hivite, Prince of the Countrey, saw her, he took her, and lay with her, and defiled her.

And Jacob heard that he had defiled Dinah his Daughter.

And Hamor the father of Shechem went out unto Jacob to commune with him.

And the Sons of Jacob, when they heard it, were grieved: and they were very wroth, because he had wrought folly in Israel.

And Hamor communed with them, saying, the soul of my son Shechem longeth for your Daughter; I pray you give her him to wife.

And the Sons of Jacob answered Shechem and Hamor his Father deceitfully, and said, we cannot

ræus, Princeps in is regio, video is; rapio is, & concumbo cum is, & comprimo is.

Et Jahakob audio Dina Filia sua vitiatu esse ab illo.

Chamor autem, Pater Shechemus, egredior ut alloquor Jahakobum.

Et Filius Jahakob cum audio, dolore affectus sum: & accensus sum ille ira, quia stultitia facio in Israel.

Chamor itaque colloquor cum is, dicens Filius meus Shechemus anima Filia vestra depereo; dare quæso ipsa uxor ille.

Filius autem Jahakob respondeo Shechem & Chamor pater is fraudulenter, dicens non possum facio

B

do this thing, to give
our Daughter to one
that is uncircumci-
sed; for that were a
reproach unto us. But
in this will we consent
unto you: If you will
be as we be, that eve-
ry Male of you be
Circumcised.

And Hamor and She-
chem his Son came
unto the Gate of their
City, and Communed
with the Men of their
City.

And unto Hamor and
unto Shechem his
Son, hearkned all
that went out of the
Gate of the City, and
every Male was Cir-
cumcised.

And it came to pass, on
the third day, when
they were sore, that
two of the Sons of Ja-
cob Simeon and Levi
Dinah's Brethren,
took each man his
sword, and came upon

hæc res, de Filia no-
stra vir non circum-
cillus; hoc enim nos
opprobrium sum.
Sed hæc lex consen-
tior vos si vos sum
sicut nos ut omni
Mas inter tu sum
circumcillus.

Ab eo itaque Chamor &
Schem Filius is ad
porta Civitas suus,
& alloquor Cives
suus.

Ausculto autem Chamor
& Schem filius is
omnis egrediens e
porta Civitas ille &
circumcillus cum om-
nis Mas.

Evenio autem tertius
dies cum saucius sum
ut duo filius Jahakob
Simeon & Levi
frater Dinah capio
quisque gladius su-
us & invado urbe
secure, & omnis

the City boldly, and
slew all the Males.
And they slew Hamor
and Shechem his Son
with the edge of the
sword,
And took Dinah out of
Shechems house, and
went out.

The sons of Jacob came
upon the slain, and
spoiled the City, be-
cause they had defiled
their Sister: they took
their Sheep, and
their Oxen, and their
Asses, and that which
was in the City, and
that which was in the
Field, and all their
Wealth, and all their
Little ones, and their
Wives took they Cap-
tive.

mas occido.

Chamor quoque & Sche-
cem filius is acies gla-
dius occido.

Et accipio Dina e do-
mus Schecemus ab eo.

Filius Jahakob Super-
venio caelus depræ-
dor civitas eo quod
vitio soror ipse. Grex
is, & Armentum is,
& Ainus is, & qui
sum in civitas, & qui
sum in ager accipio,
& universus opes is,
& omnis parvulus is
uxorque is, captivus
abduco.

Moses Leads Israel thorow Red-Sea, Phao's host Drown



EXOD. XIV.

AND the Lord spake unto Moses, saying, speak unto the Children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the Sea. For Pharaoh will say of the Children of Is-

EXOD. XIV.

Alloquor autem Dominus Moses, dicens, alloquor filius Israel, ut diver-
to, & castrametor ante Pi-hahiroth inter Migdol & Mare. Dico enim Pharae de filius Israel perplex-
rae

rael, they are entang-
led in the Land, the
Wilderness hath shut
them in.

And I will harden Pha-
raohs heart that he
shall follow after
them.

And it was told the
King of Egypt, that
the people fled: and
the heart of Pharaoh
and of his servants
was turned against
the people, and they
said, why have we
done this, that we
have let Israel go from
serving us? And he
made ready his Cha-
riot, and took his peo-
ple with him. And
he pursued after the
Children of Israel:
And the Children of
Israel went out with
an high hand,

But the Egyptians pur-
sued after them (all
the horses and Cha-
riots of Pharaoh and

us sum iste in hic re-
gio, concludo is de-
sertum.

Et obfirmo cor Pharae
ut persequoris.

Et nunciatus sum Rex
Ægyptus fugio po-
pulus hic: & muta-
tus est animus &
Pharae & servus is
contra populus hic
& dico, quid hic fa-
cio, quod dimitto Is-
raelita ne servio
ego? Jungo itaque
Currus suos, & assu-
mo populus suos sui
cum. Et persequor
filius Israel, & filius
Israel exeo manus
fortis.

Sed persequor is Ægy-
ptius (omnis equus
& currus Pharae &
eques, cum exerci-
tus

his Horsemen, and his Army) and overtook them Encamping by the Sea beside Pi hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the Children of Israel were sore afraid, and they said unto Moses, because there were no Graves in Egypt, hast thou taken us away to dye in the Wilderness.

And Moses said unto the people, fear ye not; stand still and see the Salvation of the Lord, which he will shew to you to day.

For Egyptians whom you have seen to day, ye shall see them again no more for ever.

The Lord shall fight for you, and ye shall hold your Peace.

And the Lord said unto Moses,

Wherefore criest thou

tus) & assequor i castrametans ad Mare Pihahiroth ante Baal-tzephon.

Et cum appropinquo Pharaon, filius Israel timeo Dicoque Moses, an quod non sum sepulcrum in Aegyptus, abduco ego ut morior in hic desertum?

Dico autem Moses populus, ne timeo, consisto, & speculo salus Dominus qui monstro tu hodie.

Nam Aegyptius qui video hodie, non unquam ille iterum video in seculum.

Jehova pugno pro tu, tu ergo quiesco.

Et dico Jehova Moses,

Quid clamo ad ego?

unto me? Speak unto the Children of Israel that they go forward. But lift thou up thy Rod, and stretch out thine hand over the Sea, and divide it: and the Children of Israel shall go on dry ground through the midst of the sea.

And I, behold I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh and upon all his Host, and upon his Chariots, and upon his Horsemen, and the Egyptians shall know that I am the Lord. And the Angel of the Lord which went before the Camp of Israel, removed and went behind them, and the Pillar of the Cloud went from before their face, and stood behind them.

alloquor filius Israel ut proficilcor.

Sed tu attollo baculum tuus, & extendo manus tuas versus Mare & findo ipse & filius Israel ingredior in arida per medius Mare.

Et ego, ecce ego obfirmo cor Aegyptium & ingredior post ille: Et glorificor in Pharaon, in omnis copia is, in currus is, & in eques is, & Aegyptius experior ego esse Jehovus.

Tum Angelus Dominus qui antecedo castra Israelita revertens eo a tergum is, & columna nubis profectus e conspectus is, sto a tergo

And it came between the Camp of the Egyptians, and the Camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these: So that the one came not near the other all the night.

And Moses stretched out his hand over the Sea, and the Lord caused the Sea to go back by a strong East-wind all that night, and made the Sea dry Land, and the waters were divided,

And the Children of Israel went into the midst of the Sea upon the dry ground, and the waters were a Wall unto them on their right hand, and on their left.

And the Egyptians pursued after them, and went after them into the midst of the Sea;

Procedo que inter castra Aegyptius & castra Israelita, & nubes illa, Tenebra sum ille, hic autem illustro ipse a nox: adeo ut non appropinquo alter ad alter totus ille nox.

Quum autem extendo manus suus Moses versus Mare, Dominus abigo Mare Eurus vehemens totius nox ille & Mare facio arida, & aqua divisus sum,

Sic procedo filius Israel in medium Mare per ipse arida, & aqua murus a dextra is & a sinistra is.

Egyptius quoque persequens post is in medium Mare. Factum est autem ut in
And

And it came to pass, that in the morning watch, the Lord looked unto the Host of the Egyptians through the Pillar of Fire, and of the Cloud, and troubled the Host of the Egyptians, and took off their Chariot-Wheels, that they drove them heavily: So that the Egyptians said, Let us flee, for the Lord fighteth for them.

And Moses stretched forth his hand over the Sea, and the Sea returned to his strength.

And the Lord overthrew the Egyptians in the midst of the Sea, there remained not so much as one.

vigilia matutina, prospecto Jehova in castra Aegyptius per columna ignis & nubes & turbo Exercitus Aegyptius, & aufero rota currus suus, ita quod tarde duco ille; Ipse quoque Aegyptius dico fugio nam Dominus pugno pro is.

Et Moses extendo manus is super Mare, Et Mare revertito ad vis suus.

Et Jehova evertito Aegyptius in medium Mare, nec unus is superstes sum.

EXOD.

Joshua overcame Amalek.



EXOD. XVII.

THEN came Amalek and fought with Israel at Rephidim. And Moses said unto Joshua, Choose us out Men, and go out, and fight with Amalek; Tomorrow I will stand on the top of the Hill,

EXOD. XVII.

DEinde venio Hamalek, & pugno contra Israel in Rephidim.

Et dico Moses Jehoshua, delego ego homo & procedo pugno contra Hamalekita cras consisto in vertice

with the Rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses and Aaron and Hur went up to the top of the Hill,

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

But Moses's hands were heavy, and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: and his hands were steady till the going down of the Sun.

And Joshua discomfited Amalek and his People with the edge of the sword.

Mons cum baculum, Deus in manus meus.

Facio itaque Jehosua quemadmodum dico is Moses & pugno contra Hamalekita, Moses vero. Aaron & Chur ascendo vertex Mons.

Et factum est, quum attollo Moses manus suas ut praevalero Israelit., quum vero dimitto manus suas Hamalek praevalero.

Moses autem manus gravis sum, tunc accipio lapis, & suppono is, & insideo is, Aaron vero & Chur sustentato manus is, hinc unus & illinc alter, & manus is sum firmus usque ad occasum Sol.

Sic devasto Jehosua Hamalekita & populus is acies gladius.

EXOD.

EXOD. XXXII.

THEN Moses stood in the Gate of the Camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from Gate to Gate throughout the Camp, and slay every man his Brother, and every man his Companion, and every man his Neighbour.

And the Children of Levi did according to the word of Moses; And there fell of the people that day about three thousand men.

EXOD. XXXII.

TUNC subsisto Moses in porta Castra, & edico quilibet quis sum Jehova ad ego aggregor, & aggregor ad is omnis filius Levi.

Et dico ille sic aio Jehova Deus Israel appono quisque gladius suus femur suus, transio & redeo per castra de porta in porta, & occido quilibet frater suus, & quisque socius suus, & quisque vicinus suus,

Ita facio filius Levi secundum edictum Moses; & cado populus ille, is dies, ad tres mille vir.

And

And the LORD plagued the People because they made the Calf which Aaron made.

NUMB. XIV.

AND Moses said, Wherefore now do ye transgress the Commandment of the LORD? but it shall not prosper.

Ye not up, for the LORD is not amongst you, that ye be not smitten before your enemies.

For the Amalekites and Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the LORD, therefore the LORD will not be with you.

But they presumed to go up unto the Hill-top: Nevertheless, the Ark of the Covenant of the LORD, and Moses departed not out of the Camp.

Ita percussio Jehova populus iste propter is quod facio ille vitulus qui facio Aharon

NUM. XIV.

ET dico quare jam transgredior Mandatum Jehova, atqui non succedo.

Ne ascendo nam non sum Jehova inter tu, ne percutor coram hostis vestri.]

Amalekites enim & Canaanites ibi sunt ante tu, & cado gladius, quandoquidem avertor a Jehova, ergo non sum Jehova tu cum.

Nihilominus contendo ut ascendo vertex ille Mons: sed Arca foederis Jehova & Moses non discedo e mediis Castris.

Then

Then the Amalekites
came down, and the
Canaanites which
dwelt in that Hill,
and smote them, and
discomfited them, even
unto Hormah:

Quapropter descendo
Hamalekita & Ca-
naanæus qui habitant in
Mons ille & percutio
is, & contundo is
Chorma usque.



NUMB. XVI.

3. AND they gathe-
red themselves

NUM. XVI.

3. LET Congregation
Elii adversus Mos-

together against Mo-
ses, and against Aa-
ron, and said unto
them, Ye take too much
upon you, seeing all the
Congregation are ho-
ly, every one of them,
and the Lord is among
them: wherefore then
lift ye up your selves
against the Congrega-
tion of the Lord.

And Moses said,
Whereby ye shall know
that the Lord hath
sent me to do all these
works: for I have not
done them of mine own
mind.

29. If these men dye the
Common death of all
men, or if they be vi-
sited after the visita-
tion of all men, then
the Lord hath not sent
me.

30. But if the Lord
make a new thing, and
the Earth open her
Mouth, and swallow
them up, with all that

che & adversus Aha-
ron, dico is, satis sum
tu; nam totus hic
cætus, hic omnis
sum sanctus, & inter
is sum Ichova; quare
ergo effero tu super
Congregatio Ji-
hova?

28. Qui dico Mosche, hic
res cognosco Jehova
mitto ego ad facio
omnis opus iste: non
autem ex ego facio
is.

29. Si ut morior omnis re-
liquus homo morior
iste, & animadversio
omnis reliquus ho-
mo animadverto in
is, ne Jehova mitto
ego:

30. Sin autem aliquis no-
vus patro Jehova, &
aperiens humus os
suis absorbeo is cum
omnis qui is sum,

ap-

appertain unto them,
and they go down
quick into the Pit:
then ye shall under-
stand that these men
have provoked the
Lord.

31. And it came to pass,
as he had made an end
of speaking all these
words, that the ground
clave asunder that
was under them.

32. And the Earth o-
pened her Mouth, and
swallowed them up,
and their houses, and
all the men that ap-
pertained unto Ko-
rah, and all their
Goods.

NUMB. XXI.

AND when King A-
rad the Canaanite,
which dwelt in the
South, heard tell that
Israel came by the way
of the Spies, then he

descendoque vivus
in sepulcrum, tunc
cognosco homo ille
contemptum provoco
Jehova.

31. Et ergo quum absolvo
eloquor omnis ver-
bum hic ut findet
humus qui subsum
ille.

32. Et aperiens terra os
suus absorbeo is &
domus is, omnis etiam
homo qui sum
Korachus & omnis
facultas ejus.

NUM. XXI.

Quum autem audio
Harad Rex Cana-
nani, qui inhabitat
Australis pars Ad-
vento Israelita via
explorator pugna
against

fought against Israel,
and took some of
them Prisoners:

And Israel vowed a Vow
unto the LORD, and
said, If thou wilt in-
deed deliver this Peo-
ple into mine hand,
then I will utterly de-
stroy their Cities.

And the LORD heark-
ned unto the voice of
Israel, and delivered
up the Canaanites:
and they utterly de-
stroyed them and
their Cities.

And Israel sent Messen-
gers unto Sihon King
of the Amorites, say-
ing, Let me pass
through thy Land,
and Sihon would not
suffer Israel to pass
thorough his Bor-
der: But Sihon ga-
thered all his People
together, and went
out against Israel in-
to the Wilderness; and
he came to Jahaz and
fought against Israel.

contra Israel, & ego
ex is Canaanites

Quapropter vovisti Is-
rael votum Jehova,
& dico, quum de-
ra trado populum is
in manus meas tunc
omnino everto Civi-
tas is.

Et Ausculto Jehova vox
Israel & trado Ca-
naanita ille, & om-
nino ille & Civitas is
devasto.

Tunc mitto Israel
Nuncius ad Sihon
Rex Emoraeus, di-
cens, Transeo per ter-
ra tuus, Non permit-
to autem Sihon Is-
rael transeo per ter-
minus suos: Sed
congrego Sihon to-
tus populus suus &
procedo obviam Is-
rael in desertum &
venio ad Jahaz: ubi
pugno contra Israel.

C

And

And Israel smote him with the edge of the sword, and possessed his Land from Arnon unto Jabbok, even unto the Children of Ammon: for the Border of the Children of Ammon was strong.

And Moses sent to spy out Jazer, and they took the Villages thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan: and Og the King of Bashan went out against them, he, and all his People to the Battel at Edrei.

And the LORD said unto Moses, Fear him not; for I have delivered him into thy hand, and all his People, and his Land, and thou shalt do to him as thou didst unto Si-

Percutio autem is Israel acies gladius & possideo terra is ab Arnon usque Jabbok, usque Hammonita nam munitus sum terminus Hammonita.

Deinde mitto Moses ad explorandum Jazer, & capio oppidum is, & expello Emoraeus qui sum illic.

Et converto ut ascendo via Baschan: & procedo Hog Rex Baschan contra is ipse cum totus populus suus ad praelium Edrei.

Edico autem Jehovah Moses, ne timeo is nam in manus tuas tradito is, & totus populus is, & regio is, & facio is, quem admodum facio Si- chon Rex Emoraeus

hon King of the Amorites, who dwelt at Heshbon.

So they smote him, and his sons, and all his People, until there was none left him alive, and they possessed his Land.

NUMB. XXXI.

AND the LORD spake unto Moses, saying, Avenge the Children of Israel of the Midianites:

And Moses spake unto the People, saying, Arm some of yourselves unto the War.

And Moses sent them to the War, a thousand out of every Tribe,

and they Warred against the Midianites, as the LORD commanded Moses, and they slew all the Males.

And they slew the Kings of Midian, besides the

igni habito Chesbon.

Percutio itaque is, & filius is, & totus populus is, adeo ut non relinquo is superstes, & terra suus potior.

N U M. XXXI.

Alloquor autem Jehovah Moses dicens sumo ultio Israelita de Midianita.

Alloquor itaque Moses populus dicens, expedio aliquis ex tu ad Militia.

Moses autem mitto ad militia, milleni e singulis tribus.

Et Milito contra Midianita quemadmodum praecepto Jehovah Moses, & occido omnis Mas.

Rex quoque Midianita occido praeter reli-

rest of them that were slain; namely, Erei, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam also the son of Peor, they slew with the sword.

And the Children of Israel took all the Women of Midian Captives, and their Little ones, and took the spoil of all their Cattel, and all their Flocks, and all their Goods.

And they burnt all the Cities wherein they dwelt, and all their goodly Castles with Fire, &c.

And Mo'es said unto them, Have ye saved all the Women alive?

Behold, these caused the Children of Israel, through the Counsel of Balaam, to commit Trespass against the LORD in the matter of Peor;

quos occisus Erei scilicet & Rekem, Tzur & Chur, Reba, bus quinque Rex Midianita etiam Balaam filius Peor occido gladius.

Et Captivus facio filius Israel omnis mulier Midianita, & parvulus is, & omnis juvmentum is, & omnis pecus is, omnisque facultas is depredatus sum.

Omnis vero Civitas is in qui habito, omnisque Arx is comburo ignis.

Dico is Mo'es conseruo omnis foemina vivus?

En ipse facio filius Israel ex sermo Balaam ut praevicor contra Jehova in negotium Peor:

Ni

Now therefore kill every Male amongst the Little ones, and kill every woman that hath known man by lying with him.

Nunc itaque occido omnis Mas e parvulus, omnis quoque mulier qui cognosco vir concubitus Mas.

Jerico Compaſt about, the Walls fall down.



JOSH. VI.

NOW Jericho was straitly shut up, and the LORD said

J E H O S. VI.

Oculus autem sum Jericho; & dico Jehova's Jehoscu, unto

C 3

unto Joshua, see, I have given into thine hand Jericho, and the King thereof, and the mighty men of Valour.

And ye shall Compass the City, all ye Men of War, and go round about the City once: Thus shalt thou do six days.

And seven Priests shall bear before the Ark, seven Trumpets of Rams-horns: and the seventh day ye shall compass the City seven times, and the Priests shall blow with the Trumpets.

And it shall come to pass, that when they make a long blast with the Rams-horns, and when ye hear the sound of the Trumpets, all the People shall shout with a great shout; and the Wall of the City shall

video, trado Jericho in manus tuas, & Rex is, valens robur,

Circumeo itaque civitas iste omnis vir aptus ad Bellum, & circundo Civitas semel, hoc facio sex dies.

Et septem Sacerdos portavit septem Buccina Arietinus ante arcam, dies vero septimus circueo Civitas septies Sacerdos vero clangit Buccina ille.

Est autem, quum tradimus tibi Iona cornu arietinus, quum primum audio Buccina ille, ut vociferor totus populus vociferatio magnus, & murus Civitas concidit in locus suus ut ascendit populus quifall

fall down flat, and the People shall ascend up every man straight before him, &c.

the People shouted when the Priests blew with the Trumpets, and it came to pass, when the People heard the sound of the Trumpets, and the People shouted with a great shout, that the wall fell down flat, so that the People went up into the City, and they took the City.

And they utterly destroyed all that was in the City. But Joshua said unto the women that had spied out the Countrey, go into the Harlots house, &c.

And the young men that were Spies went in, and brought out Rahab, and her Father, and her Mother, and her Brethren, and all that she had.

que ex adversum tui.

Vociferor itaque populus quum Sacerdos clangit Buccina, est quum populus audio sonus Buccina, & vociferor populus vox magnus, ut corruo murus locus suus ita ut ascendo populus in Civitas, & capio Civitas.

Interimo autem quis sum in Civitas. Edico autem Iehoshua duo viri qui explorant terra illa, eo in domus Meretrice ille, &c.

Juvenis autem ille explorator ingredior & educo Rahab, & pater is, & mater is, & frater is, & quis sum is.

And they burnt the City
with Fire, and all
that was therein.

JOSH. VII.

1. **B**UT the Children
of Israel commit-
ted a Trespass in the
accursed thing: for
Achan the son of
Carmi, the son of
Zabdi, the son of Ze-
rah, of the tribe of
Judah, took of the
accursed thing: and
the anger of the
LORD was kindled
against the Children
of Israel.

2. And Joshua sent men
from Jericho to Ai,
which is beside Beth-
aven, on the East-side
of Bethel, and spake
unto them, saying, Go
up and view the
Countrey; And the
Men went up and
viewed Ai.

Civitas autem ipse
combuero ignis, &
quisquis sum in is.

JEHOS. VII.

1. **S**ED prævaricatus
sum Israelita præ-
varicatio in anathe-
ma: accipio enim
Haeon filius Carmi
filius Zabdi filius
Zerachus e tribus
Jehuda de ille ana-
thema; quapropter
accensus sum ira Je-
hova in filius Israel.

2. Quum itaque mit-
tens Jehosuah qui-
dam Jericho Hajum
quillum prope Beth-
aven ab oriens Beth-
el, edico is, dico, as-
cendo & exploro
terra iste, ascendens-
que homo ille explo-
ro Hajum.

3. And

3. And they returned
to Joshua, and said
unto him, Let not all
the People go up: but
let about two or three
thousand men go up
and smite Ai, and
make not all the Peo-
ple to labour thither,
for they are but few.

4. So there went up thi-
ther of the People a-
bout three thousand
men, and they fled be-
fore the Men of Ai.

5. And the men of Ai
smote of them about
thirty and six men:
for they chased them
from before the Gate,
even unto Shebarim,
and smote them in
the going down:
Wherefore the hearts
of the People melted,
and became as Wa-
ter.

Reversus ad Jehosuah
dico is. Ne ascendo
totus hic populus;
quasi bis mille, vir
aut quasi ter mille
vir ascendo ut per-
cutio Hajum: ne fa-
tigo ducendo illuc
totus populus hic,
quum paucus sum
iste.

4. Ascendo ergo de popu-
lus quasi ter mille
vir, & fugio a facies
vir Hajum.

5. Cadoque ex is vir Ha-
jum ad triginta sex
vir, persequens is a
locus qui sum an e
porta usque ad She-
barim cado in qua n
is in declivis ille:
quamobrem lique-
tor populus, adeo
ut in aqua abeo.

JOSH.



Ai Taken by Stratagem.

JOSH. VIII.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed, Take all the People of War with thee, and arise, go up to Ai, and thou

JEHOS. VIII.

TUM dico Jehosua ne timeo, neq; consternor, sumo tucum totus populus aptus ad bellum, & surgo, ascendo, versus Hajum, &

shalt do to Ai and her King, as thou didst to Jericho and her King.

So Joshua arose, and all the People of War, to go up against Ai.

And he commanded them, saying, Behold, ye shall lie in wait against the City, even behind the City: Go not far from the City, but be ye all ready: and I and all the People that are with me, will approach unto the City: and it shall come to pass, that when they come out against us, as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the City: for they will say, they flee before us, as at the first; therefore we will flee before them.

then ye shall rise up

facio, Hajum & Rex is, sicut facio Jericho & Rex is.

Surgo itaque Jehoschua, & totus populus aptus ad Bellum ut ascendendo versus Hajum. Et principio is, dicens, ecce vos insidior civitas hic, a posterior pars, ne procul colloco vos a Civitas ipse, sed sum omnis paratus, ego autem totusque populus qui cum ego sum appropinquo ad iste Civitas & est quum procedo obviam ego, quemadmodum prius ut fugio ante is. Exeo enim post ego, donec avellor is ab ipse Civitas, dico enim, fugio ante ego quemadmodum prius, ergo fugio ante is.

Tum tu surgo ex insi-

from

from the Ambush, and seize upon the City: for the LORD your GOD will deliver it into your hand. And it shall be, when ye have taken the City, that ye shall set the City on fire, &c.

And it came to pass when the King of Ai saw it, that they hastened, and rose up early, and the men of the City went out against Israel to Battel, but he wist not that there were Liers in Ambush against him, behind the City.

And Joshua, and all Israel made as if they were beaten before them, and fled, and there was not a man left in Ai.

And the LORD said unto Joshua, stretch out the spear that is in thine hand toward Ai; for I will give it into

thine hand, & capio Civitatem. & trado enim Jehovah Deus vester in manus vestras. Est autem quum occupo Civitatem ipsam, & incendio ipsam Civitatem ignis.

Et accidit, quum Rex Haim videat festino & surgo mane, & procedo vir illi Civitatem obviam Israelini praelium, nescio autem ille sui insidiasum a pars posterior Civitatem.

Tum fingo sui plagam afficio Jehosua, & totus Israel ante fugioque nec remanet unus in Haim.

Et edico Jehovah Jehosua extendo vexillum ille qui sum in manus tuas versus Haim nam in me

thine hand, And the Ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and they entered into the City, and took it, and hastened and set the City on fire.

And when the men of Ai looked behind them, they saw, and behold the smoke of the City ascended up to Heaven.

And they had no power to flee, this way or that way;

And so it was, that all that fell that day, both of Men and Women, were twelve thousand, even all the men of Ai.

And the King of Ai, Joshua hanged upon a Tree, until Evening.

nus tuus trado ipse, tunc insidias ille surgo cito e locus suus & occurro, quum extendo manus suas, & ingressus Civitatem ipsa capio is, & festinanter incendio Civitatem ignis.

Et quum vir Haim respicio post sui, video, & ecce ascendit fumus Civitatem ipse versus Coelum.

Nec sum is ad fugiendum huc vel illuc.

Ita quod omnis qui cado dies ille cum virum femina sum duodecies mille, omnis vir Haim.

Suspendoque Jehosua Rex Haim e ligno usque tempus vespertinus.

JOSH. X.

AND the men of Gibeon sent unto Joshua to the Camp to Gilgal, saying, Slack not thy hand from thy servants, come up to us quickly, and save us, and help us, for all the Kings of the Amorites that dwell in the Mountains, are gathered together against us.

So Joshua ascended from Gilgal, he and all the people of War with him, and all the mighty men of Valour.

And the LORD said unto Joshua, fear them not; for I have delivered them into thine hand, there shall not a man of them stand before thee.

Joshua therefore came unto them suddenly,

JEHOS. X.

MITTO autem ci-
ves Gibbon ad Je-
hosua in Castra Gil-
gal, qui dico, nere-
mitto manus tuas a
servus tuus, Ascendo
ad ego celeriter, &
servo ego auxilium
ego: nam congregor
contra ego omnis
Rex Emoreus habi-
tans in Montanum.

Ascendens itaque Jeho-
sua Gilgal, ipse &
totus populus aptus
ad Bellum cum ipse,
& omnis valens Ro-
bur.

Dico enim Jehova Je-
hosua, ne timeo ab
is, nam in manus tu-
as tradis, non con-
sisto ex is quisquam
in conspectus tuus.

Pervenio ergo ad ille
Jehosua repente &
and

and went up from
Gilgal all night.

And the LORD discom-
fited them before Is-
rael, and slew them
with a great slaughter
at Gibeon, &c.

And it came to pass, as
they fled from before
Israel, and were in the
going down to Betho-
ron, that the LORD
'cast down great stones
from Heaven upon
them unto Azekah,
and they died: they
were more which died
with Hail-stones, then
they which the Chil-
dren of Israel slew
with the sword.

Then spake Joshua to the
LORD, in the day
when the LORD de-
livered up the Amo-
rites before the Chil-
dren of Israel, and he
said in the sight of
Israel, Sun, stand thou
still upon Gibeon, and
thou Moon in the
Valley of Ajalon.

totus ille nox Ascen-
do Gilgal.

Et fundo ille Jehova co-
ram Israel, qui per-
cutio is caedes mag-
nus apud Gibeon.

Suma utem, quum fu-
gio a facies Israel,
ipseque descendens in
declive Bethchoron,
ut dejicio Jehova in
is lapis magnus;
Cælum Hazeki us-
que, qui morior, plus
tum qui morior lapis
ille grando quem qui
occido filius Israel
gladius.

Tunc alloquor Jehosua
Jehova, qui dies ex-
pono Deus Emoreus
filius Israel: Et dico
ante oculus Israel
Sol in Gibbon substi-
sto, & Luna in Con-
vallis Ajalon.

And

And the Sun stood still,
and the Moon stayed,
until the people had re-
venged themselves up-
on their Enemies.
And there was no day
like that, before it or
after it, that the Lord
hearkened to the voice
of a Man: for the
LORD fought for Is-
rael. And Joshua
returned, and all Is-
rael with him unto the
Camp at Gilgal.

And it was told Joshua,
saying, the five Kings
are found hid in a Cave
at Makkedah.

And Joshua said, Roll
great stones upon the
mouth of the Cave,
and set men by it for
to keep them.

And it came to pass
when Joshua and the
Children of Israel had
made an end of slaying
them, with a very
great slaughter, till
they were consumed.

Subsist, ergo Sol, &
Luna sto donec vindi-
catus sum gens Isra-
eliticus ab hostis suis.

Nec tum similis dies an-
te is, vel post is, Aus-
culto Jehova vox ho-
mo, nam Jehova pug-
no pro Israel. Tan-
dem revertor Jehos-
cua, & totus Israel
cum is ad Castra
Gilgal.

Nunciatus autem sum
Jehoscua, dicendo in-
ventus sum quinque
ille Rex absconditus
in quidam spelunca
Makkedah.

Dicoque Jehoscua ob-
volvo lapis magnus os
spelunca ille, & pra-
ficio vir ad custodi-
endum ille.

Sumque quum cesso Je-
hoscua & filius Israel
percutior is Caedes
magnus valde donec
consumor.

And

And all the people re-
turned to the Camp to
Joshua at Makkedah
in peace: none moved
his tongue against any
of the Children of Is-
rael.

Then Joshua open-
ed the mouth of the Cave,
and bring out those
five Kings unto me out
of the Cave, the King
of Jerusalem, the King
of Hebron, the King
of Jarmuth, the King
of Lachish, and the
King of Eglon.

And Joshua smote them,
and slew them, and
hanged them on five
Trees.

And they were hanging
upon the Trees until
the Evening.

And that day Joshua
took Makkedah, and
utterly destroyed it,
and the King there-
of.

And the LORD deli-
vered Libnah and the

Et revertor totus po-
pulus in Castra ad
Jehoscua Makkedah
incolumis non mo-
veo in filius Israel
quisquam in ullus
lingua suis.

Tum dico Jehoscua ape-
rio os ille spelunca &
produco ad me quin-
que Rex iste ex ipse
spelunca, Rex Hie-
rosolyma, Rex Che-
bron, Rex Jarmuth,
Rex Lachiscum, Rex
Heglon.

Et percutio is Jehoscua,
& mors afficio is, sus-
pendens is e quinque
lignum.

Et maneo suspensus e
lignum iste usque ad
vespera.

Idem vero dies Jehos-
cua Makkedah capio
& incolae is perdo &
Rex is.

Et trado Jehova Libna
& Rex is in manus
D King

King thereof, into the hands of Joshua, and he destroyed all therein, he let none remain in it.

And the LORD delivered Lachish also, and he did unto it as he had done unto Libnah.

Then Horam King of Gezer came up to help Lachish.

And Joshua smote him and his people, until he had left him none remaining.

And from Lachish, Joshua passed unto Eglon, and they took it, and smote it with the edge of the sword.

And Joshua, and all Israel with him, went up with him unto Hebron, and they took it, and smote it, and the King thereof, and all the Cities thereof, and all the souls that were therein.

Jehosua, & perdo omnis in is non sum in is superstes.

Et Lachiscum etiam tradidit Jehova & is facio secundum omnis qui facio Libna.

Ascendo autem Horam Rex Gezer ad auxiliandum Lachis.

Sed percutio is Jehosua, & populus is dum non relinquo ille superstes.

Deinde progredior Jehosua Lachiscum Heglon, qui capio & percutio acies gladius.

Deinde ascendo Jehosua & totus Israel cum is, ad Chebron, qui capiens percutio una cum Rex is, & omnis Civitas is, & omnis anima qui sum in is.

So Joshua smote all the Country of the hills, and of the South, and of the Vale, and of the Springs, and all their Kings; he left none remaining.

And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the Country of Goshen, even unto Gibeon.

And all these Kings and their Land did Joshua take at one time: because the LORD GOD of Israel fought for Israel.

Denique percutio Jehosua totus regio Montanus, & Australis & plana & regionis, & omnis Rex is non reliquus facio superstes.

Quia percutio is Jehosua a Kadesh-Barnea Gazam usque, tota etiam terra Goshen Gibbon usque.

Omnis autem iste Rex & terra is capio Jehosua, unus expeditio, nam Jehova Deus Israel pugno pro Israel.

JOSH. XI.

AND it came to pass when Jabin King of Hazor had heard these things that he sent to Jobab King of Madon, and to the King of Shimron, and to the King of

JEHOS. XI.

EST autem, cum audio ista Jabin Rex Hazor ut mitto ad Jobab Rex Madon & ad Rex Shimron, & ad Rex Achaph, ad Rex quoque qui sum ab Aquilo regio Ach.

Ach-shaph, and to the Kings that were in the North of the Mountains, and of the plaines South of Githneroth, and in the Vale, and in the Borders of Dor, on the west. And to the Canaanites on the East, and on the west, and to the Amorite, and the Hittite, and the Perizite, and the Jebusite, in the Mountains, and to the Hivite under Hermon, in the Land of Mizpeh.

And when all these Kings were met together they came and pitched together at the waters of Merom, to fight against Israel.

So Joshua came, and all the people of War with him, against them by the Waters of Merom, to fight against them. And the LORD deli-

Montanus, & in Campeter in Australis pars Cinnerothanus, & in planities, & in tractus Dor ab occidens,

Ad Canaanens ab oriens & occidens & Emorans, & Chitthans, Perizansque & Jebusans in Montanus Chirrans etiam subiacens Hermon in regio Mizpa.

Et quum convenio omnis Rex iste, venio castra pono simul ad aqua Merom, ut pugno contra Israel.

Itaque Jehosua & totus cum is populus Militaris venio contra ille ad aqua Merom ut praelium in eo is.

Trado autem Jehova is vered

vered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the Valley of Mizpeh Eastward, and they smote them until they left them none remaining.

And Joshua at that time turned back, and took Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those Kingdomes.

And all the spoil of these Cities, and the Cattel, the Children of Israel took for a prey unto themselves, but every man they smote with the edge of the sword, until they had destroyed them all.

So Joshua took all the Land, the Hills, and all the south Countreys,

in manus Israel, qui percutio is & persequor, is ulque ad magnus Zidon, & ulque ad Misrephothmaim, & ulque ad Convallis Mizpa versus oriens, & percutio is adeo ut non reliquum facio is superstes.

Reversus autem inde ille tempus Jehosua capio Chatzor, qui Rex percutio gladius Chatzor enim antea sum caput omnis regio iste.

Omnis autem spoliū iste Civitas & jumentum diripio iui preda filius Israel tantum omnis homo percutio acies gladius donec perdo omnis is.

Capio ergo Jehosua tota regio iste Montanus & Australis, and

and all the Land of Goshen, and the Vale, and the Plain, and the Mountain of Israel, and the Vale of the same:

Even from the Mount Balak, that goeth up to Seir, unto Baal-Gad in the Valley of Lebanon under mount Hermon: And all their Kings he took them and smote them.

And at that time came Joshua and cut off the Anakims from the Mountains, from Kebron, from Debir, from Anab, and from all the Mountains of Judah, and from all the Mountains of Israel, Joshua destroyed them utterly with their Cities.

So Joshua took the whole Land, according to all that the LORD said unto Moses, & Joshua gave it for an in-

& tota terra Goshen, & planities, & Mons Israel, & planities is.

A Mons Halak qui ascendit Sebir usque Bahal-Gades in Conuallis Libanon sub Mons Chermom qui omnes Rex capio & percutio.

Tempus autem ille veniens Jehoscua exscindo Hanakim e Montanus, e Chebron, e Debir ab Hanab, & ab omnis Mons Jehuda, & ab omnis Mons Israelitis cum Civitas ille totaliter devasto.

Ita tota terra illa capio Jehoscua quemadmodum edico Jehova Moses doque ille Jehoscua in possessio Israel ita secundum herit-

heritance unto Israel, according to their Divisions by their Tribes: and the Land rested from War.

partitio is, per tribus is, & quietus sum a bellum terra.

JUDG. I.

After the death of Joshua, it came to pass, that the Children of Israel asked the LORD, saying, Who shall go up first for us against the Canaanites, to fight against them?

And the LORD said, Judah shall go up: Behold, I have delivered the Land into his hand.

And Judah said unto Simeon his Brother, Come up with me into my Lot, that we may fight against the Canaanites, and I likewise will go with thee into thy Lot; so

JUDIC. I.

EST autem post Mors Jehoscua ut Consulo filius Israel Jehova, dicendo, Quis ex ego ascendo contra Canaanites in principium ad pugnaudum contra is?

Dico autem Jehova Jehuda accendo, ecce trado iste terra in manus is.

Tum dico Jehuda Schimhon frater suus, ascendo cum ego in lora meus, ut pugno contra Canaanites, & ego vicissim eo cum tu in lora tuus, eoque cum is

Simeon went with him.

And Judah went up, and the LORD delivered the Canaanites, and the Perizites into their hand; and they slew of them in Bezek ten thousand men.

But Adonibezek fled, and they pursued after him, and caught him, and cut off his thumbs, and great Toes.

And Adonibezek said, Threescore and ten Kings having their Thumbs, and great Toes Cut off, gathered their meat under my Table: As I have done, so God hath requited me, and they brought him to Jerusalem, and there he died.

(Now the Children of Judah had fought against Jerusalem, and had taken it, and smit-

is Schimhon.

Sic ascendo Jehuda, itaque Jehova Canaanus & Perizzæus in manus is & occido is in Bezek decies mille vir.

Fugio autem Adonibezek & persequor is, & capio is, & amputo pollex manus is & Pes is.

Dicoque Adonibezek septuaginta Rex pollex manus suus & Pes suus mutilatus colligo esca sub mensa meus: quemadmodum facio sic rependo mihi Deus, & adduco is ad Hierosolyma ubi morior.

Pugno autem filius Israel Hierosolyma & capio is & percutio acies gladius Civitas

ten

ten it with the edge of the sword, and set the City on fire)

And Judah went down to fight against the Canaanites that dwell in the Mountain, and in the South, and in the Valley.

And Judah went against the Canaanites that dwell in Hebron (now the name of Hebron before was Kirjath-arba) and they slew Shefhai, and Ahiman, and Tatmai.

And from thence he went against the Inhabitants of Debir (and the name of Debir before was Kirjath-sepher)

And Caleb said, he that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my Daughter to wife.

And Othniel the Son of Kenaz, Calchs

vero ipse immitto ignis.

Descendo autem filius Jehuda ad pugandum contra Canaanus inhabitans Montanus, & Australis plaga, & Convallis.

Procedo enim in Jehuda: ad Canaanus inhabitans Chebron (nomen autem Chebron summa urbs Abrahæ) occido etiam Schaschanius & Achimanes & Thaimanus.

Ac inde procedo versus incolæ Debir; nomen autem Debir antea summa urbs Sepher.

Dico autem Caleb qui percutiens urbs Sepher capio is, do is Achsah filia mea in uxor.

Et capio is Othniel filius Kenaz, agnatus Calchis younger

younger brother, took it; and he gave him Achlah his Daughter to wife.

And Judah went with Simeon his brother, and they slew the Canaanites that Inhabited Zephath, and utterly destroyed it: (and the name of the City was called Hormah) also Judah took Gaza, Askelon, and Ekron with their Coasts.

And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three Sons of Anak.

And the house of Joseph, they also went up against Bethel: and the LORD was with them.

And the house of Joseph sent to descry Bethel, now the name of the City before was Luz.

And the spies saw a man come forth out of the

leb minor natu, & do is Hacsa filia sua in uxor.

Et procedo Jehuda cum Simeon frater suus, & occido Canaanitas inhabitans Zephatha, & omnino devasto is (nunc autem nomen civitas iste antea Chormah) Gaza etiam & Askelon & Ekron cum terminis suis.

Do autem Caleb Hebron quemadmodum Moses edico; & expello inde tres filios Anak.

Filius etiam Joseph ascendit contra Bethel.

Mitto ergo filius Joseph ad explorandum Bethel (nomen vero Civitas iste antea sum Luz)

Et video Explorator City,

City; and they said unto him, shew us, we pray thee, the entrance into the City; and we will shew thee mercy.

And when he shewed them the entrance into the City, they smote the City with the edge of the sword, but they let go the man, and all his family.

And the man went into the Land of the Hittites, and built a City, and called the name thereof, Luz.

JUDG. III.

AND when the Children of Israel Cried unto the LORD, the LORD raised up a Deliverer unto the Children of Israel, who delivered them, even Othniel the Son of Kenaz, Caleb's younger brother.

homo exiens ex urbs, & dico is ostendo ego ingressus in Civitas & ego in tu misericordia exerceo Sit quum ostendo ipse ingressus Civitatis percussio Civitas acies gladius vir autem ille cum tota familia is dimitto.

Ab eoque vir ille intra Civitatem ubi edifico Civitas, & voco nomen is Luz.

JUDIC. III.

DEinde quum clamor filiorum Israel ad Jehovam excitavit Jehovam servator filius Israel qui servo is, Othniel filius Kenaz agnatus Caleb, misimus ex ille.

And

And the Spirit of the LORD came upon him, and he judged Israel, and went out to War, and the LORD delivered Cushan Rishathaim King of Mesopotamia, into his hand, and the Land had rest forty years, and Othniel the Son of Kenaz died.

And the Children of Israel did evil again in the sight of the LORD, and the LORD strengthened Eglon the King of Moab against Israel, because they had done evil in the sight of the LORD.

And he gathered unto him the Children of Ammon, and Amalek, and went and smote Israel, and possessed the City of Palm-trees.

So the Children of Israel served Eglon the King of Moab, eighteen years

Et insideo ille Spiritus Jehova, & vindico Israel, nam egredior ad bellum tradoque Jehova in manus is Cushanmus Rishathaim, Rex Mesopotamia, & quiesco terra annus quadragismus usque & tunc morior, Othniel filius Kenaz.

Denuo autem filius Israel facio qui malus videor in oculus Jehova, & Jehova fortior reddo Eglon Rex Moabita supra Israelita eo quod facio quod malus videor in oculus Jehova. Congrego enim ad sui Hammonita & Hamalekita, & abiens percutio Israel possideoque Civitas palmarum.

Servio autem filius Israel Eglon Rex Moabita octodecim annus.

But

when the Children of Israel cryed unto the LORD, the LORD raised them up a deliverer, Ehud the Son of Gera Benjamite, a man left-handed: and by him the Children of Israel sent a present unto Eglon King of Moab.

Ehud made him a dagger, (which had two edges) of a Cubit length, and he did gird it under his Rayment, upon his right Thigh, and he brought the present unto Eglon King of Moab: and when he had made an end to offer the present, he sent away the people that bare the Present. But he himself turned again from the Quarries that were by Gilgal, and said, I have a secret errand unto thee, O King: Who said, keep Silence, and all that stood by him went out from him.

Sed quum clamo filius Israel ad Jehova Jehova excito is servator Ehudes filius Gera Benjaminita, vir percussus manus dextra suus, per qui mitto filius Israel munus Heglon Rex Moabita.

Ehud autem paro sui gladius bipennis cubitalis longitudo suus: qui accingo sui sub vestis suus ad femur dexter suus, & offero munus ipse Heglon Rex Moabita: Quum autem absolvo offero munus ille, ut deduco populus ille qui offero munus. Ipse vero revertor e lapidina qui sum prope Gilgal, & dico, aliquis arcanum habeo ad tu, O Rex qui dico. sileo; & omnis qui adsto is exeo.

And

And Ehud said, I have a Message from God unto thee; and arose out of his seat.

And Ehud put forth his left hand, and took the Dagger from his right thigh, and thrust it into his Belly, and the hilt also went in after the blade: and the fat closed upon the blade, so that he could not draw the Dagger out of his Belly, and the dirt came out.

And Ehud escaped, and passed beyond the Quarries. And it came to pass, when he was come, that he blew a Trumpet in the mountain of Ephraim.

And the Children of Israel went down with him from the Mount, and he said unto them, Follow after me; for the LORD hath delivered your Enemies, the Moabites, into your hand.

Et dico Ehud aliquando Divinum habeo ad te quapropterurgo solium.

Extendens autem Ehud manus sinister suas, accipio gladius ille e femur suus dexter, & infigo in venter ille, Ita ut capulus ingredior post mucro suus & occludo adeps mucro adeo ut non extrahatur gladius e venter is, & prodit stercus.

Fugio autem Ehud & praeter gredior lapidina, & ita sum, ut quum advenio clangor buccina in Mons Ephraim.

Descendo autem is filius Israel ex monte, & dico is sequor ego, nam trado Jehovah inimicus vester Moabites in manus vester.

And they went down after him and took the Fords of Jordan toward Moab, and suffered not a man to pass over.

And they slew of Moab at that time about four thousand men, all lusty, and all men of Valour, and there escaped not a man.

So Moab was subdued that day under the hand of Israel; and the Land had rest fourscore years.

And after him Shamgar the son of Anath, which slew of the Philistines with an Oxegoad, and he also delivered Israel.

Et descendo post is & praecurro vadum Jordan Moabitis. nec sino quisquam transire.

Sed occido Moabitis, tempus quasi decies mille vir quisque strenuus, & quisque vir Robur, nec fugio is quisquam.

Sic depressus sum Moabitis dies ille sub manus Israel & quiesco terra ad annus octogesima usque.

Post is autem sum Shamgar filius Hanathus qui percussio Philistinum stimulis bos, & ipse quoque servo Israel.

Thomas Gibson
JUDG.
Thomas Gibson
Thomas Gibson



Sisera Slain by Jael, and his Army by Barak.

JUDG. IV.

AND the Children of Israel again did evil in the sight of the LORD, and the LORD sold him into the hand of Jabin King of Canaan, that

JUDIC. IV.

ET Rursus facio filius Israel qui malus videor in oculus Jehova; & do is Jehova in manus Jabin Rex Canaanus qui regno in Chatzor qui militia

reigned

reigned in Hazor; the Captain of whose Host was Sisera.

And the Children of Israel cried unto the LORD, for he had nine hundred Chariots of Iron; and twenty years he mightily oppressed the Children of Israel.

And Deborah a Prophetess, the Wife of Lappidoth, she judged Israel at that time.

And she sent and called Barak the Son of Abinoam, and of Kedesh-Naphtali, and said unto him, hath not the LORD GOD of Israel Commanded, saying, Go, and draw toward Mount Tabor, and take with thee ten thousand men of the Children of Naphtali, and of the Children of Zebulun? And I will draw unto thee, unto the River Kishon, Sisera

Princeps sum Sisera.

Quapropter clamo filius Israel ad Jehova, nonaginti enim currus ferratus sum is, & ipse opprimo filius Israel, violenter viginti annus.

Debora autem foemina Prophetissa, Lappidothus uxor hic Judico Israel tempus ille.

Mitto ille, & advoco Barakus filius Abinohamus, Kedeschus Naphtalita dicoque is, Nonne praecipio Jehova Deus Israel? eo, & trahens in Mons Thabor assumo cum tu decies mille vir e filius Naphtalus, & e filius Zebulun, nam traho adversum tu ad Torrens Kishon Sisera Princeps militia Jabin, currusque is, & multitudo is,

E

the

the Captain of Iabin's Army, with his Chariots, and his multitude, and I will deliver him into thine hand.

And Barak said unto her, if thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee, notwithstanding the journey that thou takest, shall not be for thine honour; for the LORD shall sell Sisera into the hand of a Woman.

And Deborah arose, and went with Barak to Kedesh. And they shewed Sisera, that Barak the Son of Abinoam was gone up to Mount Tabor.

And Sisera gathered together all his Chariots, even nine hundred Chariots of Iron,

& trado in manus tuas.

Dico vero is Barak, si eo cum ego tunc ego eo, sin autem non eo cum ego, nec ego eo.

Ille autem dico ego certissime eo cum tu, tamen non tuus sum gloria secundum hunc via qui tu ambulo. in manus enim Mulier do Jehova Sisera.

Et sic surgens Debora eo cum Barak Kedesh. Et nunciatus sum Sisera ascendere Barak usque ad Mons Thabor.

Accerso itaque Sisera omnis currus suus novaginti currus ferratus, & totus ille po-

and

and all the people that were with him, from Harosheth of the Gentiles, unto the River of Kishon.

And Deborah said unto Barak, up; for this is the day in which the LORD hath delivered Sisera into thine hand. Is not the LORD gone up before thee?

So Barak went down from Mount Tabor and tenthousand men after him.

And the LORD discomfired Sisera, and all his Chariots; and all his Host, with the edge of the sword before Barak: So that Sisera lighted down off his Chariot, and fled away on his feet.

But Barak pursued after the Chariots, and after the Host, unto Harosheth of the Gentiles, and all the Host of Sisera fell upon the

populus qui sum cum ipse Charoschetha gens ad Kishon.

Tum dico Debora Barak surge, nam hic ille dies sum qui trado Jehova Sisera in manus tuas, nonne Jehova procedo ante tu?

Quare descendo Barak e Mons Thabor & decies mille vir post is.

Fundoque Jehova Sisera, & omnis currus is totusque is exercitus acies gladius ante Barak: itaque descendens Sisera de suis currus aufugio pedes.

Barak vero persequor currus ille & exercitus, usque Charoschetha gens cadoque totus exercitus Sisera acies gladius, non

E x

edge

edge of the sword, and there was not a man left.

Howbeit Sisera set a way on his feet, to the Tent of Jael the Wife of Heber, the Kenite.

And Jael went out to meet Sisera, and said unto him, Turn in my Lord, turn in to me, and fear not; and when he had turned in to her into the Tent she covered him with a Mantle.

And he said unto her, give me, I pray thee, a little water to drink, for I am Thirsty.

And she opened a Bottle of Milk, and she gave him drink, and covered him.

Again he said unto her, stand in the door of the Tent, and it shall be when any man doth come, and inquire of thee, and say, is there any man here? That thou shalt say, No.

relictus sum ne unus quidem.

Sisera autem fugio Pedes ad Tentorium Jael uxor Cheber Kenai.

Et prodiens Jael obviam Sisera, dico is, diverto Dominus meus, diverto ad ego ne timeo: sic diverto ad is in tentorium & ille tego is stragula.

Dico autem ille, do ego quæso bibendum parum aqua, nam sitio: & ille aperiens uter lac, do ille bibendum, tunc tego is.

Dico rursus is, sto in porta Tentorium, & est, si quis advenio & interrogo tu, dicens sumne hic aliquis? ut dico nemo sum.

That

Then Jael Hebers wife took a Nail of the Tent, and took an hammer in her hand, and went softly unto him, and smote the Nail into his Temples, and fastened it unto the ground (for he was fast asleep, and weary) so he died.

And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, come and I will shew thee the man whom thou seekest.

And when he came into her Tent, behold, Sisera lay dead, and the Nail was in his Temples.

Tum Jael uxor Cheber, accipiens paxillus tentorium, & opponens manus suas ad Malleus accedo ad is sensim, ac infigo paxillus in Tempora is, ita ut permeo in terra (nam ipse somnus sopitus & fessus sum) ita morior.

Ecce autem Barakus prosequens Sisera prodeco Jael obviam is, dicoque is venio & ostendo tu vir ille qui quaero.

Et cum ingredior in Tentorium suus ecce, Sisera prostratus mortuus, cum paxillus in Tempora suus.

JUDG. VII.

AND the LORD said unto Gideon by the three hundred men that lapped will I save you, and deliver the

JUDIC. VII.

ET dico Jehova Gidion, trecenti iste vir lambens servo tu, & trado Midianita in manus tuas, quamo-

Midianites into thine hand: and let all the other people go, every man unto his place.

So he retained those three hundred men: And the Host of Midian was beneath him in the Valley.

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the Host, for I have delivered it into thine hand.

But if thou fear to go down, go thou with Phurah thy servant, down to the Host.

And thou shalt hear what they say, and afterward shall thine hand be strengthened to go down unto the Host.

And the Midianites, and the Amalekites, and all the Children of the East, lay along in the Valley like Grass-hoppers for multitude,

brem totus iste populus ab eo, quisque in locus suus.

Trecenti itaque iste vir retineo: Exercitus vero Midianita infra is sum, in Convallis.

Fuit autem ille ipse nox ut Jehova edico is, surge, descendo, in iste Exercitus nam trado is in manus tuas.

Quod si timeo descendo, descendo tu, & Puras servus tuus ad ipse castra.

Et audio qui loquor, & postea confirmor manus tuus, ac descendo contra iste exercitus.

Midianita autem & Amalekita cum omnis Orientalis diffusus sum in convallis tanquam Locusta multitudo, camelusque is

and their Camels were without number, as the sand by the Sea for multitude.

And when Gideon was come, behold, there was a man that told a Dream unto his fellow, and said, behold I dreamed a Dream, and lo, a Cake of Barly-Bread tumbled into the Host of Midian, and came unto a Tent and smote it, that it fell, and overturned it that the Tent lay along.

And his fellow answered, and said, this is nothing else save the sword of Gideon, the Son of Jeash: a man of Israel; for into his hand hath GOD delivered Midian, and all the Host.

And it was so, when Gideon heard the telling of the Dream, and the interpretation

non sum numerus sum sicut arena in litus mare multitudo.

Quumque advenio Gideon, ecce quidam narro proximus suus somnium: & dico, ecce somnium somnio, quod ecce tostus panis hordeaceus obverto sui in Castra Midianita, & perveniens in Tentorium, concutio ipse ita ut cado, subvertoque ita ut lapsus jaceo Tentorium.

Respondens autem proximus is, dico, non sum hic alius nisi gladius Gideon filius Jeaschus vir Israelita, trado enim Deus in manus is Midianita & totus hic castra.

Est ergo. quum audio Gideon: narratio somnium, & explicatio is, ut incurvo sui & re-
E + thereof

thereof, that he worshipped and returned into the Host of Israel, and said, Arise, for the LORD hath delivered into your hands the Host of Midian.

And he divided the three hundred men into three Companies, and he put a Trumpet in every mans hand, with empty Pitchers, and Lamps within the Pitchers.

And he said unto them, Look on me, and do likewise, and behold when I come to the Outside of the Camp, it shall be that as I do, so shall ye do.

When I blow with a Trumpet, I and all that are with me, then blow ye the Trumpets also on every side of all the Camp, and say the SWORD of the LORD and GIDEON.

So Gideon, and the hundred men that were

versus ad Castra Israelita, dico, surgo trado enim Jehova in manus castra Midianita,

Tum distribuo trecenti illi vir in tres agmen, tradoque Buccina in manus quisque is, & Hydria vacuus, faxque in medium hydriae

Et dico is respicio in ego, & sic facio, quum ecce ego venio in extremitas castra iste, est, ut quemadmodum ego facio, sic facio.

Quum clango Buccina ego ut quicumque sum cum ego. clango tu quoque Buccina circum totus iste castra & dico JEHOVA ET GIDEON GLADIUS.

Adveniens itaque Gideon & centum vir qui

with

with him, came unto the outside of the Camp, in the beginning of the middle watch, (and they had but newly set the watch;) and they blew the Trumpets, and brake the Pitchers that were in their hands, and the three Companies blew the Trumpets, and brake the Pitchers that were in their hands, and the three Captains blew the Trumpets, and brake the Pitchers, and held the Lamps in their left hands, and the Trumpets in their right hands to blow withal: And they cried, The SWORD of the LORD and of GIDEON, and they stood every man in his place, round about the Camp: and all the Host ran, and cried, and fled

And the three hundred blew the Trumpets,

sum cum is, ad extremitas ille castra principium vigilia medius (tantummodo enim statuo Custos) clango Buccina simul frangens hydria qui sum in manus ipse, & clango itaque tres ille agmen buccina, & frango hydria, nam teneo manus suus sinister fax manus vero dexter buccina ad clangendum: Et clamo, GLADIUS JEHOVA ET GIDEON. Subfisto autem quisque in locus suus circum castra ipse, Discuro autem totus exercitus, & vociferor & fugio.

111

Rursus clango trecenti illi Buccina, & ob-

and

the LORD set every mans sword against his fellow, even thoroughout all the Host.

And the Host fled, and the Men of Israel gathered themselves together, and pursued after the Midianites.

And they took two Princes of the Midianites, Oreb and Zeeb.

And they slew Oreb upon the rock Oreb, and Zeeb they slew at the Wine-Press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side Jordan.

JUDG. VIII.

NOW Zebah and Zalmunna were in Karkor, and their Hosts with them, about fifteen thousand men, all that were left

verto Jehova gladius unus in alter idque per totus castra ille.

Tum fugio Exercitus, quapropter convectus sum viri Israelitae, & persequor Midianitas.

Capioque duo princeps Midianita, Horebus & Zeebus.

Et occido Horebus in rupes Horebus, Zeebus vero occido in torcular Zeebus, et persequor Midianitas, et afferro caput Horebus et Zeebus ad Gideon trans Jordan.

JUDIC. VIII.

Zebach autem et Zalmunna sunt in Karkor, et exercitus is cum ipse quasi quindecim mille, quicunque residuus sum of

of all the Host of the Children of the East.

For there fell an hundred and twenty thousand men that drew sword.

And Gideon went up by the way of them that dwell in Tents, on the East of Hobah, and Jogbehah, and smote the Host, for the Host was secure.

And when Zebah and Zalmunnah fled, he pursued after them, and took the two Kings of Midian, Zeba and Zalmunna, and discomfited all the Host.

And Gideon the son of Joash returned from battel before the Sun was up, and caught a young man of the men of Succoth, and inquired of him: and he described unto him the Princes of Succoth, and the Elders thereof, even threescore and seventeen men.

e totus exercitus Orientalis.

Cado enim centum Vingt mille vir stringens gladius.

Ascendo itaque Gidhon via degens in Tentorium. ab Oriens Hobachum & Jogbehah percutioque exercitus ille dum exercitus dago secure.

Sed fugiens Zebachus & Zalmunna percutus sum, capioque duo Rex Midianita Zebachus & Zalmunna, & totus exercitus ille percello.

Postea revertens Gidhon filius Joaschus ab ille praelium, ante ascensus Sol, capio puer e vir Succothanus & percontor is: qui describo is Princeps Succothanus, & senior is septuaginta sept. n. decim vir.

And

And he came unto the men of Succoth, and said, behold Zebah, and Zalmunna, with whom you did upbraid me, saying, are the hands of Zebah and Zalmunna now in thine hands that we should give bread unto thy men that are Weary?

And he took the men of the City, and thornes of the Wilderness, and Briars, and with them he taught the men of Succoth.

And he beat down the Tower of Penuel, and slew the men of the City.

Then said he unto Zebah and Zalmunna, what manner of men were they whom you slew at Tabor? and they answered, as thou art, so were they, each one resembled the Children of a King.

Quumque advenio ad vir Succothanus, dico ecce Zebach & Zalmunna cum qui exprobo ego, dicendo; an palma Zebach & Zalmunabus sum nunc in manus tuus, ut trado panis vir fessus ille.

Et assumptus vir Civitas ille, spinusque desertum, & Oxycanthus, documentum in is do vir Succothanus.

Deinde turris Penuel, destruo & interficio vir ille Civitas.

Postea dico Zebachus & Zalmunabus qualis sum vir qui interficio in Tabor? qui respondeo, Qualis tu, talis ille sum. quisque is quasi filius Rex.

And

And he said, they were my Brethren, even the Sons of my Mother, as the LORD liveth, if ye had saved them alive, I would not slay you.

And he said unto Jether his First-born, up, and slay them: but they withheld not his sword: for he feared because he was yet a Youth.

Then Zebah and Zalmunna, said, Rise thou and fall upon us; for as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, Thus was Midian subdued before the Children of Israel, so that they lifted up their hands no more: And the Country was in quietness forty years, in the days of Gideon

Tunc dico, Frater meus, filius mater meus sum, Ita ut vivo Jehova, si vivus servo is non occisurus sum tu. Itaque dico Jether primogenitus suus surge tu occido iste, sed non stringo puer gladius suus eo quod timeo, nam adhuc puer sum.

Tum dico Zebachus & Zalmunabus surgo tu, & incurro in ego, nam qualis vir, talis sum Robur is; Quapropter surgens Gideon interficio Zebachus & Zalmunabus, Ita depressus sum Midianita ante filius Israel, nec pergo attollo caput sum, sic quiesco terra dies Gideon in annus usque quadragesimus,

JUDG.

JUDG. IX.

AND Abimelech
Went unto his Fa-
thers house at Ophrah,
and slew his Brethren
the sons of Gideon,
being three score and
ten persons, upon one
stone:

Notwithstanding, yet
Jotham the youngest
son of Jerubbaal, or
Gideon, was left.

And all the Men of She-
chem gathered toge-
ther, and all the house
of Millo, and went
and made Abimelech
King, &c.

And Gaal the son of E-
bed said, Who is A-
bimelech, and who is
Shechem, that we
should serve him?

And would to God these
people were under my
hand, &c.

And Gaal went out be-

JUDIC. IX.

V Enio autem Abimelec
in domus patris sui
Hophra & interficio
frater suus, filius Gid-
doni, septuaginta viri
super lapidis unus.

Sed tamen superstes re-
lictus sunt Jotham fi-
lius Jerubbaal mini-
mus.

Tum congrego sui om-
nis Shechemita & tota
familia Milla, abiens
constituo Abimelech
Rex, &c.

Dico autem Gabal, filius
Hebedus quis sum A-
bimelec, & Shechem, ut
servio iste?

At utinam populus hic
sum in manus meas.

Et egressus sum Gabal
foris

before the men of She-
chem, and fought with
Abimelech.

And Abimelech cha-
sed him, and he fled be-
fore him, and many
were overthrown and
Wounded, &c.

And Abimelech sought
against the City of
Shechem, and he slew
the people that was
therein, and beat down
the City, and sowed it
with Salt.

And when all the men of
the Tower of Shechem
heard that, they enter-
ed into an Hold of the
house of the God Be-
rith.

And it was told Abime-
lech, that all the men
of the Tower of She-
chem were gathered
together.

And Abimelech gat him
up to Mount Zalmon,
he and all the people
that were with him,
and Abimelech took

ante Shechemita &
pugno contra Abime-
lec.

Sed persequor Abimelec
is fugiens a facies su-
us, cadoque multus
vulneratus, &c.

Oppugno etiam Abime-
lec civitas Shechem po-
pulusque qui sum in
is interficio, & de-
structus civitas con-
fero is sal.

Quinque audio omnis
cives arx Shechemitana
ingredior propugna-
culum Deus Berith.

Et nunciatum sum Abi-
melec sui congrego
omnis cives arx She-
chemitana.

Ascendo ergo Abimelec
Mons Zalmon, ipse
& totus populus qui
cum is sum, ibi acci-
pio Abimelec securis
And

JUDG. IX.

AND Abimelech
Went unto his Fa-
thers house at Ophrah,
and slew his Brethren
the sons of Gideon,
being threescore and
ten persons, upon one
stone:

Notwithstanding, yet
Jotham the youngest
son of Jerubbaal, or
Gideon, was left.

And all the Men of She-
chem gathered toge-
ther, and all the house
of Millo, and went
and made Abimelech
King, &c.

And Gaal the son of E-
bed said, Who is A-
bimelech, and who is
Shechem, that we
should serve him?

And would to God these
people were under my
hand, &c.

And Gaal went out be-

JUDIC. IX.

VEnio autem Abimelec
in domus patris sui
Hophra & interficio
frater suus, filius Gid-
don, septuaginta vir
super lapis unus.

Sed tamen superstes re-
lictus sunt Jotham fi-
lius Jerubbahal mini-
mus.

Tum congrego sui om-
nis Shechemita & tota
familia Millo, abiens
constituo Abimelech
Rex, &c.

Dico autem Gaal, filius
Hebedus quis sum A-
bimelec, & Shechem, ut
servio iste?

At utinam populus hic
sum in manus meas.

Et egressus sum Gaal
for-

before the men of She-
chem, and fought with
Abimelech.

And Abimelech cha-
sed him, and he fled be-
fore him, and many
were overthrown and
wounded, &c.

And Abimelech fought
against the City of
Shechem, and he slew
the people that was
therein, and beat down
the City, and sowed it
with Salt.

And when all the men of
the Tower of Shechem
heard that, they enter-
ed into an hold of the
house of the God Be-
rith.

And it was told Abime-
lech, that all the men
of the Tower of She-
chem were gathered
together.

And Abimelech gat him
up to Mount Zalmon,
he and all the people
that were with him,
and Abimelech took

ante Shechemita &
pugno contra Abime-
lec.

Sed persequor Abimelec
is fugiens a facie su-
us, cadoque multus
vulneratus, &c.

Oppugno etiam Abime-
lec civitas Shechem po-
pulusque qui Tum in
is interficio, & de-
structus civitas con-
fero is sal.

Quamque audio omnis
cives arx Shechemita
ingredior propugna-
culum Deus Berith.

Et nunciatum sum Abi-
melec sui congrego
omnis cives arx She-
chemita.

Ascendo ergo Abimelec
Mons Zalmon, ipse
& totus populus qui
cum is sum, ibi acci-
pio Abimelec securis
And

an Ax in his hand,
and cut down a Bough,
from the Tree, and
took it, and laid it on
his Shoulder, and said
unto the people that
were with him, what
ye have seen me do,
make haste and do as I
have done.

And all the people like-
wise cut down every
man his Bough and
followed Abimelech,
and put them to the
Hold, and set the
Hold on fire upon
them: so that all the
men of the tower of
Shechem died off,
about a thousand men
and women.

Then went Abimelech
to Thebez, and en-
camped against The-
bez and took it.

But there was a strong
Tower within the
City, and thither
fled all the Men
and Women, and

in manus suas & am-
puto ramis arbor,
qui capio, & impono
humerus suus, edicoq;
populus qui sum cum
sui, qui video ego fa-
cio festinanter facio
fi. et ego.

Tunc totus etiam popu-
lus amputo quisque
Ramas suus, & sequen-
tus Abimelech, cir-
cumpono propugna-
culum & incendio ille
propugnaculum ig-
nis, sic mortuus sum
etiam omnis cives
arx Succenturians,
quasi mille vir & mu-
lier.

Deinde proficiscor Abi-
melech Thebezem
quod i castra pono con-
tra Thebezem & ca-
pio ille Arx autem
munitus sum intra
Civitas ille illic con-
fugio omnis vir &
mulier, denique om-
ni

all they of the City,
and shut it to them,
and gat them up to the
top of the Tower.

And Abimelech came in-
to the Tower, and
fought against it, and
went hard unto the
door of the Tower, to
burn it with fire.

And a certain woman
cast a piece of a Mil-
Stone upon Abime-
lechs head, and all
to brake his Skull

Then he called hastily
unto the young man his
Armour-bearer, and
said unto him, draw
thy sword and slay me,
that men say not of me,
a woman slew him, and
his young man thrust
him through, and he
died.

Thus GOD rendered the
Wickedness of Abime-
lech, which he did un-
to his father in slay-
ing his seventy bre-
theren.

his cives & oc-
cludo circa sui, & as-
cendo ad tectum
arx.

Sed veniens Abimelech
que ad arx ut pugno
contra is quum accido
ulique ad porta arx ad
comburendum is ig-
nis;

Deicio mulier quidam
fragmen mola super
caput Abim. lec, &
confringo cranium is.

Tunc inclamans celeriter
puer armiger suus e-
dico is, stringo gladi-
us tuus et occido ego,
ne dico de ego mulier
interficio is, tum con-
fodio is puer is et mo-
rior.

Sic facio Deus ut redeo
maleficium Abimelec,
qui afficio pater suus,
interficiendo frater
suus septuaginta.

JUDG. XI.

THEN the Spirit of the LORD came upon Jephthah, so Jephthah passed over unto the Children of Ammon, to fight against them, and the LORD delivered them into his hands.

And he smote them from Aroer, even till thou come to Minnith, even twenty Cities, and unto the Plain of the Vineyards, with a very great slaughter: thus the Children of Ammon were subdued before the Children of Israel.

JUDG. XII.

THEN Jephthah gathered together all the men of Gilead, and

JUDIC. XI.

TUNC adsum Spiritus Jehova Jephthach & transeo Jephthach us ad Hammonita ut pugno contra is, tradoque is Jehova in manus ille.

Percutio enim is ab Harober usque qua venio Minnitha, viginti civitas, & usque ad planities vinea, magnus admodum caedes, sic depressus sum Hammonita a facies Israel.

JUDIC. XII.

TUNC convocans Jephthach us omnis Gileadita & pugno contra Ephraimites.

fought with Ephraim; and the men of Gilead smote Ephraim; because they said, the Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites.

And it was so, that when those Ephraimites which were escaped, said, let me go over, that the men of Gilead said unto him, art thou an Ephraimite? If he said nay:

Then said they unto him, say now Shibboleth, and he said Sibboleth. For he could not frame to pronounce it right.

Then they took him and slew him at the passages of Jordan.

And there fell at that time of the Ephraimites fourty and two thousand.

phraimita, & percutio vir Gilhadita Ephraimita, quia dico vos Gilhadita in dius inter Ephraimita & Manassites, perfuga Ephraimita sum. Occupo enim Gilhadita vadum Jordanus contra Ephraimita.

Et est, quod quum Ephraimita ille qui effugio, dico, permitto ut transeo tunc Gilhadita respondeo tunc sum Ephraimita & si dico non sum:

Tam ille dicens hic, dico jam Shibboleth, si hic dico Sibboleth.

Non enim possum comparo sui ad loquendum recte.

Tunc apprehensus is Jugulo ad vadum Jordan Sic cado tempus ille ex Ephraimita quadraginta duo mille.

JUDG.

Samsons Last Victory and Death.



JUDG. XV.

And they bound Sampson with two new cords, and brought him up from the Rock, And when he came unto Iehi, the Philistims shouted against him,

JUDIC. XV.

ET vincio Sampson duo funis novus, & deduco is a Petra.

Et quum pervenio ad Lechi vociferor Palestinus ad occursum is.
and

and the Spirit of the LORD came mightily upon him, and the Cords that were upon his Arms became as flax that was burnt with fire, and his Bands loosed from off his hands.

And he found a new Jaw-bone of an Ass, and put forth his hand and took it, and slew a thousand men therewith. And Sampson said, with the Jaw-bone of an Ass, Heaps upon Heaps, with the Jaw-bone of an Ass have I slun a thousand Men.

JUDG. XX.

AND the men of Israel went out to Battell against Benjamin. and the Children of Benjamin came forth out of Gibeah. and destroyed down to the

tum incedo in is Spiritus Jehova vehementer, sumque funis ille ad Brachium is tanquam filum lineus qui ardeo ignis, & dissolvor vinculum is e manus is. Et invenio humens Maxilla Asinus, & extensus manus suis accipio is & mille vir occido is. Et dico Sampson Maxilla Asinus acervus, acervus dico : Maxilla Asinus occido mille vir.

JUDIC. XX.

Ex eo autem Israelita ad praelium contra Beniaminita, ex eo etiam filius Benjamin e Gيبا, & proflerno humus ex Israelita dies ille viginti
ground

ground of the Israelites
that day, twenty and
two thousand men.

And Benjamin went forth
against them out of
Gibeah, the second
day, and destroyed
down to the ground of
the Children of Israel
again eighteen thou-
sand men.

And the Children of Is-
rael went up against
the Children of Ben-
jamin on the third day,
&c. And all the men
of Israel rose up out of
their place, and put
themselves in Aray at
Baal-Tamar:

And the LORD smote
Benjamin before Is-
rael; and the Chil-
dren of Israel destroyed
of the Benjamites,
that day, twenty five
thousand and one hun-
dred.

duo mille vir.

Exiens quoque Benjami-
nita obviam is Gibha
secundus dies proster-
no humus ex Israelita
iterum octodecim mil-
le vir.

Quapropter ascendo fi-
lius Israel contra Ben-
jaminita tertius dies,
&c.

Tunc omnis Israelita sur-
gens quisque e locus
suus instruo acies Ba-
hal-Thamar.

Sic afficio Jehova Benja-
min plaga coram Is-
rael, & prosterno Is-
raelita ex Benjaminita
dies ille vicies quin-
quies mille centum
vir.

1 SAM,

1. SAM. IV.

NOW Israel went out
against the Philis-
tines to Battel, and
Pitched beside Eben-
Ezer: And the Phi-
listins Pitched in E-
phek. And the Philis-
tins put themselves in
aray against Israel:
and when they joyned
Battel, Israel was smit-
ten before the Philis-
tins: and they slew of
the Army in the Field,
about four thousand
men.

And when the Ark of the
Covenant of the LORD
came into the Camp, all
Israel shouted with a
great shout.

And the Philistins were
afraid, for they said
God is come into the
Camp, &c.

And the Philistins
fought, and Israel was

1 SAM. IV.

E Gredior autem Isra-
elita obviam Pelisch-
theis in praelium, &
Castrametor juxta E-
ben-Ezer, castra au-
tem habeo Pelischthe-
is Aphek.

Instruo itaque acies Pe-
lischtheis contra Is-
rael, & quum praelium
confero, plaga affici-
or Israel coram Pe-
lischtheis, & occido ex-
ercitus ipse in idem a-
ger quasi quatuor mil-
le vir.

Quum autem venio Ar-
ca foedus Jehova in
castra, ut vociferor
omnis Israelita vo-
ciferatio magnus.

Quamobrem timeo Pe-
lischtheis, dico enim
DEUS venio in ca-
stra, &c.

Pugno autem Pelisch-
theis, & percussus
14 smitten

smitten, and there was a very great slaughter, for there fell of Israel thirty thousand foot men.

And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas were slain.

And there ran a man of Benjamin out of the Army and came to Shiloh, and when he came, lo, Eli sat upon a seat by the way side, and the man said unto Eli, Israel is fled before the Philistines, and there hath also been a great slaughter, and thy two Sons also Hophni and Phinehas are dead, and the Ark of God is taken.

And it came to pass when he made mention of the Ark of God, that he fell from off the seat backward, and his neck brake and he died.

And when his daughter in Law Phinehas wife

sum Israel sumque plaga ille magnus valde, nam cado ex Israel triginta mille pedes.

Et Arca Dei captus sum, & occisus sum duo filius Heli, Chophni & Phinehas.

Tum currens quidam Benjamin ex ipse acies, venio Shilo, qui ingrediens, ecce, Heli sedeo in solium latus via, Dicoque vir ille Heli, fugio Israel coram Pelistibus, & etiam magnus plaga sum, quinetiam duo filius tuus Chophni & Phinehas mortuus sum, & Arca Deus captus sum.

Fuit autem, quum mentio facio Arca DEUS, ut cado e solium retrorsum fractus collum morior.

Præterea nurus is, uxor Phinehas, quum audio hæc fama de captus heard

heard the Tydings, that the Ark of God was taken, and that her father in Law and Husband were dead, her pains came upon her.

And about the time of death she regarded not, and named the Child Ichabod, saying, the Glory is departed from Israel,

I SAM. VII.

AND as Samuel was offering up the burnt-offering, the Philistines drew near to Bethel against Israel: but the LORD thundered with a great Thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel.

And the Men of Israel went out of Mizpah, and pursued the Philistines, and smote them

Arca DEUS. & mortuus fœcer suus ac vir suus: irruo in is doloris.

Et tempus qui morior, non animus tuus appono, nomen aut in do puer ille Ichabod, dico enim, emigro gloria ab Israel.

I SAM. VII.

Samuel autem offerens Holocaustum ut Pelistibus appropinquo ad prælium contra Israel.

Sed intono Jehovah sonus magnus idem dies contra Pelistibus & fundo is, ita ut plaga afficior coram Israel.

Egressus autem Israelita Mizpa, persequor Pelistibus, qui percutior usque ad locus

until they came under Bethcar.

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name thereof Eben-Ezer, saying, hitherto hath the LORD helped us.

So the Philistines were subdued, and they came no more into the Coasts of Israel;

And the Cities which the Philistines had taken from Israel, were restored to Israel, from Ekron, even unto Gath, and the Coasts thereof did Israel deliver out of the Hands of the Philistines.

I S A M. XIII.

WHEN Saul had Reigned two years over Israel, he chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash, and in mount Bethel, and one

subjacens Bethcar.

Tunc accipiens Schemuel lapis colloco is inter Mizpa & Shenis, & voco nomen is Eben-Hezerus: dico enim, usque huc adjuvo ego Jehova

Sic depressus sum Pelisethans, neque pergo deinceps invado terminus Israelita.

Et reductus sum civitas ad Israel qui capio Pelisethans ab Israel ab Hekron, Gathus usque & terminus is eripio Israel e manus Pelisethans.

I S A M. XIII.

QUUM duo annus regno Saul super Israel, eligo sui tres mille ex Israelita, qui bis mille sum cum Saul in Michmash, & in Mons Bethel, mille autem cum Jehona-

thou-

thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his Tent.

And Jonathan smote the Garrison of the Philistines that was in Geba, and the Philistines heard of it:

And Saul blew the Trumpet thorow-out all the Land, saying, let the Hebrews hear.

And all Israel heard say, that Saul had smitten a Garrison of the Philistines.

And the Philistines gathered themselves together, to fight with Israel, thirty thousand Chariots, and six thousand Horsemen, and people as the sand which is on the Sea shore in multitude, when the men of Israel saw that they were in a strait, then the people did hide themselves, &c.

than Gibba Benjamin: reliquus autem populus dimitto quique ad tentorium suus.

Percutio autem Jehonathan miles stationarius Pelisethans qui sum Gebabus qui audio Pelisethans.

Et clango buccina Saul per totus is terra dicens, audio Hebrews.

Omnis autem Israelita audio quod Saul percutio stationarius miles Pelisethans.

Pelisethans vero congrego sui ut bello contra Israel triginta mille currus, & sex mille eques, ac populus in multitudo sicut arena qui sum in litus mare. Itaque Israelita videns angustia esse sui abscondo sese populus, &c.

I S A M.

I S A M. XIV.

Now it came to pass
Upon a day, that Jo-
nathan the Son of Saul
said unto the young
man that bear his Ar-
mour, Come, and let us
go over to the Philis-
tines Garrison, but he
told not his father.

And between the passages
by which Jonathan
thought to go over to
the Philistines Garris-
son, there was a sharp
Rock on the one side,
and a sharp Rock on the
other side:

The Name of the one was
Bozez, and the Name
of the other Seneh.

And Jonathan said to the
young man that bare
his Armour, come, it
may be that the LORD
will work for us.

And his Armour-bearer
said unto him, do all

I S A M. XIV.

FUIT autem quidam
dies ut edico Jehona-
than filius Saul puer
Armiger suus, age-
dum, transeo ad statio-
nem Pelisethaim, quum
pater suus non indico.

Inter Angustia autem
illa qui quaero Jeho-
nathan transeo ad sta-
tionem Pelisethaim scop-
ulus sum ab unus la-
tus hinc, & scopulus
ab alter latus inde:
nomenque unus Bo-
zez, & nomen alter
seneh.

Et dico Jonathan puer
Armiger suus, age-
dum forte facio Je-
hova pro ego.

Respondet ipse Armiger
suus, facio quisquis
that

that is in thine
heart.

And both of them disco-
vered themselves unto
the Garrison of the Phi-
listines.

And the men of the Gari-
son said, come up to us,
and we will shew you a
thing.

And Jonathan said unto
his Armour-bearer,
come up after me: For
the LORD hath deli-
vered them into the
hand of Israel

And Jonathan Climbed
up upon his hands, and
upon his feet, and his
Armour-bearer after
him:

And they fell before Jona-
than; and his Armour-
bearer slew after
him.

And that first slaughter
which Jonathan and
his Armour-bearer
made, was about twen-
ty men.

And there was trembling

sum in animus tuus.

Retego itaque sui ambo
stationem Pelisethaim.

Et dico homo stationari-
us Pelisethaim, Al-
cendo ad ego ut notus
facio tu res.

Quamobrem dico Jeho-
nathan Armiger suus
ascendo post ego, nam
trado is Jehova in ma-
nus Israel.

Ascendo itaque Jeho-
nathan nixus manus &
Pes suus, & Armiger
suus post ille.

Cado autem ante Jeho-
nathan; & Armiger is
Mors afficio post is.

Sumique primus ille ca-
des, qui facio Jeho-
nathan & Armiger is
quasi viginti vir.

Quapropter trepidatio

in the Host in the Field, and among all the People: the Garrison and the spoilers they also trembled, and the Earth quaked: so it was a very great trembling.

And the watch-men of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down one another.

And Saul and all the People that were with him, assembled themselves, and they came to the Battel, and behold, every mans sword was against his fellow; and there was a very great discomfiture.

I S A M. XV.

SAMUEL said unto Saul, Thus saith the LORD of Hosts, I

sum in castra; in ager, & in totus populus ille; stationarius, & populator quoque miles trepido, & tremo Terra: Et sum trepidatio valde magnus.

Et aspicio speculator Saulus in Gibba Benjamin: & ecce multitudo ille colliquefco, & pergo indefinenter tundo sui.

Congregatus itaque Saul & totus populus qui sum cum is venio ad pugna. & ecce, gladius quisque strictus sum in alter, & sum ibi plaga magnus valde.

I S A M. XV.

DICO autem Samuel Saul, sic ait Iehova, memini is qui

Re-

Remember what Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt.

Now go and smite Amalek, and utterly destroy all that they have, &c.

And Saul gathered the people together and numbred them in Telaim.

Two hundred thousand Footmen, and ten thousand men of Judah.

And Saul came to a City of Amalek and laid wait in the Valley.

And Saul smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt.

And he took Agag the King of the Amalekites alive, and utterly destroyed all the people with the Edge of the sword.

facio Hamalekiis Israel, qui insidior is in iter, quum Ascendo ex Aegyptus.

Nunc eo tu ut percutio Hamalekiis & omnino perdo quisquis is sum, &c.

Congrego itaque Saul populus & recensco is in Telajimi, ducenti mille pedes, & decem mille vir Iehuda.

Et pervenio Saul usque ad civitas Hamalekiis ut contendo cum is in vallis is.

Et percutio Saul Hamalekita ab Havila usque qua venio Schur, qui oppositus se habeo Aegyptus.

Et capio Agagus Rex Hamalekita vivus & totus is populus inter necio deovo eo acies gladius.

But

But Saul and the People spared Agag, and the best of the Sheep, and of the Oxen, and of the Fatlings, and the Lambs, and all that was good, &c.

Then said Samuel, bring you hither to me Agag, the King of the Amalekites; and Agag came unto him delicately.

And Samuel said, as thy sword hath made Women childless, so shall thy Mother be childless among Women.

And Samuel hewed Agag in Pieces before the LORD GOD in Gilgal.

Sed clementia utor Saul & Populus is erga Agagum, & erga opimus grex, & armentum, & erga depastus pecus & agnus, & quisquis bonus sum &c.

Tum dico Schemuel, adduco huc ad ego Agagus Rex Hamalekitarum: & pervenio ad is Agagus delicate cultus.

Sed dico Schemuel, quem admodum orbo gladius tuus mulier, sic orbor inter mulier mater tuus.

De Ianioque Schemuel Agagus coram Jehova Gilgal.

I S A M

David Slays Goliath, & Philistines Fled.



I. S A M. XVII.

NOW the Philistines gathered together their Armies to Battel, at Shochoh, which belongeth to Judah, and Pitched between Shochoh, and Azekeh in Ephes-Dammim.

I S A M. XVII.

CONgrego autem Pelischethaus exercitus tuus ad bellum, congrego se ad Soco, qui sum Jehuda. Et Castrametor inter Schchulis & Hazekus in Ephes-Dammim.

G

And

And Saul and the men of Israel were gathered together, and Pitched by the Valley of Elah, and set the Battel in Aray again, & the Philistins.

And there went out a Champion out of the Camp of the Philistins, Named Goliath of Gath: whose height was six Cubits and a span. And he had a Helmet of brass upon his head, and he was Armed with a Coat of Mail: And the weight of the Coat was five thousand Shekels of Brass.

And he had Greaves of Brass upon his Leggs, and a Target of Brass between his Shoulders.

And the staff of his Spear was like a weavers Beam, and his Spears head weighed six hundred Shekels of Iron: And one bearing a

Saul vero Israelita congregatus sum, & castra pono in Conval-
lis Elah, & instruo acies contra Pelisch-
them.

Egressus sum autem qui-
dam Duellator, e ca-
stra Pelischthæus Goli-
ath nomen, Gathum
ortus, qui altitudo
sum sex cubitus cum
spithama.

Galea autem Chalybæ-
us super caput is, &
lorica squammatus in-
dutus sum; pondus
vero lorica sum quin-
que mille siclum e
chalyba.

Et tibiæ Chalybæus
sum super Pes is, &
humerales Chalybæus
inter humeris is.

Hastile autem hasta is
similis sum Jugum
Textor. & mucro fer-
reus hasta is sexcenti
siclus sum: & qui
Shield

Shield went before
him.

And he stood and cryed
unto the Armies of Is-
rael, Chuse you a man
for you and let him
come down to me.

If he be able to fight with
me and to kill me, then
will we be your ser-
vants: And the Phi-
listin said, I despise the
Armies of Israel this
day, when Saul & all Is-
rael heard those words
of the Philistin, they
were dismay'd, and
greatly afraid, &c.

And the three Eldest Sons
of Jesse went and fol-
lowed Saul to the Bat-
tel;

And David was the young-
est, and the Philistin
drew near morning and
evening, and presented
himself fourty days.

And Jesse said unto David
his Son, take now for
thy brethren an E-
phah of this parched

scutum fero antecede-
re is.

Et subsistens clamo ad
acies israelita, seligo
vestrum vir qui de-
descendo ad ego.

Si prævaleo pugnando
contra ego, ita ut
occido ego tunc fu-
mus tu servus, præ-
terea dico Pelisch-
thæus ille, ego pro-
brium afficio acies Is-
raelita hodie.

Quumque audio Saul &
totus Israel verbum
ille Pelischthæus: con-
sternatus timore valde,
&c.

Abiens tres filius Jischai
maximus, sequor
Schantis in bellum.
David autem sum mi-
nimus. Appropinquo
vero Pelischthæus ille
mane & vespere &
sisto sui quadraginta
dies. Et dico Jischai
Davidis filius tuus,
accipio nunc pro fra-

Corn, and these Ten Loaves, and run to the Camp to thy brethren, and Carry these Ten Cheeses to the Captain of their Thousand.

And David rose up early in the morning and he came to the Trench, as the Host was going forth to fight, and shouted for the Battle.

And David left his Carriage and ran into the Army, and came and saluted his Brethren.

And as he talked with them, behold there came up the Champion (the Philistin of Gath, Goliath by name) and spake according to the same words, and David heard them.

And all the men of Israel, when they saw him, fled from him, and were sore afraid.

And the men of Israel said,

ter tuus Ephra hic a-rista tostus. & decem hic panis, & currens in castra deporto ad frater tuus, decem autem caseus iste deferro ad Chiliarchus is.

Itaque surgens David mane pervenio ad plaustrum ambitus, quum exercitus prode- in acies, & vociferor in prælium.

Quapropter deferens David onus suus, curro in ipse acies, & saluto frater suus.

Ipse autem loquens cum is ecce Duellator ille ascendo (Pelishtim Gathum ortus Goliath nomen) & loquor ejusmodi verbum, qui audio David.

Singulus autem Israelita quum video ille fugio a facie is, metuens valde.

Et dico Israelita est

and it shall be, that the man who killeth him, the King will enrich him with great riches, and will give him his daughter, and make his fathers house free in Israel.

And David spake to the men that stood by him, saying, what shall be done to the Man that killeth this Philistin, for who is this uncircumcised Philistin, that he should despise the Armyes of the living GOD? &c.

And when the words were heard which David spake, they rehearsed them before Saul: And he sent for him.

And David said to Saul: let no mans Heart fail because of him: thy servant will go and fight with this Philistin.

And Saul said to David, thou art not able to go

ut vir ille qui percussio is dicitur Rex divitiarum magnus, & filia sua do ei, & domus patris eius is immunis facio in Israel.

Tunc alloquor David homo iste qui adsto, dicens, quid fiet vir qui percussio Pelishtim ille, quis enim sum Pelishtim præputiatus iste qui probro afficio acies Deus vivens? &c.

Quumque auditis sum sermo quo loquor David indicatis tum præfens Saul: qui accipio is.

Dico vero David Saul: ne concido animus ullus propter iste servus tuus iturus sum & pugnaturus contra Pelishtim iste.

Sed dico Saul David, non prævalco cando

against this Philistin.
And David said unto Saul,
thy servant kept his fa-
thers sheep, and there
came a Lion and a
Bear, and a Lamb out
of the Flock.

And I went out after him,
and smote him and de-
livered it out of his
mouth, and when he a-
rose against me, I
caught him by his
beard, and smote him
and slew him.

Thy servant slew both the
Lion and the Bear,
and this uncircumci-
sed Philistin shall be as
one of them, seeing he
hath defied the Armies
of the living God,
&c.

And Saul said unto David,
Go, and the LORD be
with thee,

And Saul Armed David
with his Armour, and
he put a Helmet of
Brass upon his head,
also he Armed him with
a Coat of Mail.

contra Pelischthæus
iste ut pugno contra is
Tum dico David Schau-
lis pascens servus tu-
us grex pater suus,
quum accedens leo &
ursus aufero agnellus
e grex.

Egressus persequor is ita
ut percutio is, & eri-
pio ex os is, insurgens
vero in ego prehendo
is Barba. & percutiens
morte afficio is.

Tum leo tum ursus per-
cutio servus tuus &
Pelischthæus præpu-
tatus iste ut unus ex
is futurus sum, cum
probrum afficio acies
Deus vivens, &c.

Tum dico Schaul David
abeo, & Jehova sum
cum tu.

Armo autem Schaul Da-
vid arma suus, & im-
pono galea Chalybea
caput is, & induo is
lorica,

And

And David said unto Saul
I cannot go with these:
for I have not pro-
ved them. And David
put them off him.

And he took his staff in
his hand, and he chose
him five smooth stones
out of the Brooke: and
put them in a shep-
herds Bag which he
had, and his sling was
in his hand, and he
drew near to the Phi-
listin.

And the Philistin came on,
and drew near unto
David, and the man
that bare the Shield
went before him.

And when the Philistin
saw David, he disdain-
ed him:

And the Philistin said un-
to David, am I a dog,
that thou comest to
me with stones? and
the Philistin cursed
David by his Gods.

Then said David, thou
comest to me with a

Sed dico David Schaulic,
non possum incedo
cum iste, quia non
sum expertus, amove-
oque is David a sui.

Et acceptus baculus su-
us in manus suus eli-
go sui quinque levis
lapis ex rivulus, qui
impono in pera Pasto-
ralis qui habeo, funda
autem is sum in ma-
nus is. sic appropin-
quo ad Pelischthæum.

Similiter Pelischthæus
pergo appropinquo
ad David, & vir
qui fero scutum præ-
cedo is.

Quumque Pelischthæus
video David sperno is

Quamobrem dico Pe-
lischthæus David, an
canis sum quod venis
contra ego cum bacu-
lum maledicoque Pe-
lischthæus ille David
per Deus suus.

Deinde dico David, tu
G + sword,

sword, and with a Spear, and with a Shield: but I come to thee in the Name of the LORD of Hosts, the God of the Armyes of Israel, whom thou hast defied, &c.

And it came to pass when the Philistin arose, and came and drew nigh to meet David, that David hasted, and ran towards the Army to meet him.

And David put his hand in his bag, and took thence a stone, and smote the Philistin in his fore-head, that the stone sunk into his fore-head, and he fell upon his face to the Earth.

So David prevailed over the Philistin, but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistin, & took his sword,

venio ad ego cum gladius, & cum hasta, & cum humerale, ego vero venio ad tu in nomen Jehova exercitus, Deus acies Israelita qui probum afficio, &c.

Est autem quum surgens Pelischthaus, pergo appropinquo obviam David, & festinans David percurro ad exercitus obviam Pelischthaus.

Ut extendens David manus suus ad pera suus accipio inde lapis & intorqueo funda & percutio Pelischthaus in frons is. ita ut immersus lapis in frons is cado pronus in terra.

Ita praevaléo David in Pelischthaus, sed nullus sum gladius in manus David. Accurrens autem David sto super Pelischthaus & arreptus gladius is

and

and drew it out of the sheath thereof, and slew him, and cut off his head. And when the Philistins saw their Champion was dead they fled. And the men of Israel and Judah arose, and shouted and pursued the Philistins until thou come to the Valley, and to the gates of Ekron.

I. S A M. XVIII.

AND Saul commanded his servants, saying, Commune with David secretly, and say, behold the King hath delight in thee, and all his servants love thee: therefore be the Kings Son in Law.

And Saul servants spake those words in the Eares of David: and David said, seemeth it

qui educo e vagina suus, & morte afficio is, amputo quoque ille caput is, Et quum video Pelischthaus mortuus esse fortissimus suus, aufugio, surgens verovir Israel & Jebuda, vociferans persequor Pelischthaus ulque quaco per vallis & ulque ad porta Ekron.

I S A M. XVIII.

PRæcipio autem Schaul servus suus, dicens alloquor David clam, dicendo, ecce delector tu Rex, & omnis servus is amo tu, nunc ergo iungo tu affinitas cum Rex.

Ut autem eloquor servus Schaul in auris David sermo iste: dico David, an videor

to you a light thing to be a Kings Son in Law, seeing that I am a poor man, and lightly esteem'd, and the servants of Saul told him, saying, on this manner spake David.

And Saul said, Thus shall ye say to David, The King desireth not any dowry, but an hundred fore-skins of the Philistines, to be avenged of the Kings Enemies.

But Saul thought to have David fall by the hands of the Philistines.

And when his servants told David those words, It pleased David well to be the Kings Son in Law.

And the days were not expired, wherefore David arose, he, and his men, and slew of the Philistines two hundred men, and David brought their fore-

levis in oculus vester affinitas jungor cum Rex cum ego sum pauper & vilis?

Qui quum renuncio servus Schaul is dicendo, hujusmodi sermo loquor David:

Edico Schaul, sic dico David, non delector Rex dos nisi ex centum præputium Pelischthaus ut ultio sumor de inimicus Rex.

Spero enim Schaul casurus esse David manus Pelischthaus.

Renunciatus igitur servus is David sermo iste, bene David placeat res iste ut affinitate sui conjungere Regis.

Necdum impletus sum dies ille quum surgens David, ipse cum vir suis & percussio e Pelischthaus ducenti vir, & assero David skins,

skins, and they gave them in full Tale to the King, that he might be the Kings Son in Law.

And Saul gave him Michal his daughter to wife.

I S A M. XXII.

AND Saul said to Ahimelech the Priest, why have ye Conspired against me, thou and the Son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him.

And the King said, thou shalt surely dye.

And the King said to the footmen that stood about him, Turn and slay the Priests of the LORD, but the servants of the King would not.

And the King said to

præputium is. & medius plebs exhibeo is Rex affinitate sui jungere Rex.

Quapropter do is Schaul Michal filia suus in uxor.

I S A M. XXII.

ET dico Schaul Ahimelech Sacerdos quare conjuro in ego, tu & filius Jesse? cum do is panis & gladius, & contulo pro is Deus.

Præterea dico Rex certissime moriturus sum Dicoque Rex cursor qui adsto sui, Divertere & morte afficere Sacerdos Jehova sed nolo servus Rex.

Quapropter dico Rex Doeg

Doeg, Turn thou and fall upon the Priests.

And Doeg turned, and he fell upon the Priests, and slew on that day fourscore and five Persons that did wear a linnen Ephod.

And Nob the City of the Priests smote he with the edge of the sword, both men and women, Children and sucklings, and Oxen, and Asses, and sheep with the edge of the sword.

I S A M. XXIII.

THEN they told David, saying, behold, the Philistins fight against Keilah, and they Rob the Threshing-floors.

Therefore David enquired of the LORD.

And the LORD said unto David, Go, and smite the Philistins, and save Keilah.

Doegus, diverto tu & irruo in Sacerdos.

Divertens ergo Doeg irruo in Sacerdos & morte afficio idem dies octoginta quinque vir gestans amiculum lineus.

Nobus quoque Civitas Sacerdos percutio acies gladius, tam vir quam scemina, tam puer quam lactans, etiam Bos, & Asinus, & ovis acies gladius.

I S A M. XXIII.

QUUM autem indicatus sum David, dicendo ecce Pelisetha bellum gero contra Keil, & ipse disipio area ille.

Consulo David Jehova,

Et dico Jehova, David, co, & percutiens Pelisetham servate Keilah. So

So David and his men went to Keilah, and fought with the Philistins, and brought away their Cattel, and smote them with a great slaughter: So David saved the inhabitants of Keilah.

I S A M. XXIV.

THEN Saul took three thousand Chosen men out of all Israel, and went to seek David and his men upon the Rocks of the Wild-Goats.

And he came to the Sheep-Coats by the way, where there was a Cave, and Saul went in to Cover his feet.

And the men of David said unto him, behold the day of which the LORD said unto thee, behold, I will deliver thine Enemy into thine hand.

Itaque abiens David cum vir suis Keilah, debello Pelisetham & abigo pecus is. & percutio is plaga magnus sic servo David habitator Keilah.

I S A M. XXIV.

TUM accipiens Saul tres mille vir dilectus e totus Israel eo ad quarendum David versus rupes rupicapra.

Et pervenio ad caula ovium prope via, ubi sum spelunca. ibi ingredior Saul ad purgandum salus.

Et dico homo David is, ecce hic dies sum quem dico Jehova tu, ecce, ego trado inimicus tuus in manus tuas.

Thus

Then David arose, and
Cut of the Skirt of
Sauls Robe Privily.

And it came to pass af-
terward that Davids
Heart smote him, be-
cause he had Cut off
Sauls Skirt.

So David staid his ser-
vants with these words,
and suffered them not
to rise against Saul.

But Saul rose up out of
the Cave and went on
his way.

David also arose after-
ward out of the Cave,
and cried after Saul,
saying, my Lord the
King.

And when Saul looked be-
hind him, David stoop-
ed with his face to the
Earth, and bowed him-
self, &c.

And David said to Saul,
behold this day thine
eyes have seen, how
that the LORD had
delivered thee to day
into mine hand in the

Quare surgens David
abscindo ala pallium
qui cum Schaulo, clam.
Et est postmodum ut
afficio animus David
ipsi, eo quod abscin-
do ala pallium qui
sum Schaulo.

Et dispesco David homo
suus verbum iste, nec
sino is insurgo in
Schaulo.

Schaul autem surgens ex
spelunca, eo iter suus.

Postea etiam David sur-
gens e spelunca &
clamo post Schaulis,
dicendo, Dominus
meus Rex.

Quumque intueor Schaul
post lui, vertex incli-
nans David facies in
terra demissus incur-
vatus, &c.

Dicoque David Schaul,
ecce hic dies video o-
culus tuus, Jehova
tradere tu hodie in
manus meus in spe-
lunca, dicoque alius

Cave,

Cave, and some bade
me kill thee, &c.

Moreover, my father, see,
the Skirt of thy Robe
in mine hand: for in
that I Cut off the Skirt
of thy Robe, and killed
thee not, know thou and
see, that there is neither
evil nor transgression
in mine hand, and I
have not sinned against
thee: yet thou huntest
my soul to take it, &c.

And he said to David,
thou art more Righte-
ous then I, for thou hast
rewarded me good,
whereas I have reward-
ed thee evil.

I S A M. XXVI.

AND the Ziphites
came unto Saul in Gi-
beah, saying, doth not
David hide himself in
the Hill of Hachilah,
which is before Jeshi-
mon?



occido is.

Imo pater meus vide ala
pallium suus in manus
meus: ex is quod ex-
scindendo ala pallium
tuus non interficio tu,
agnoscere & videre
non esse in manus me-
us malum, nec trans-
gressio; nec pecco in
tu. quamvis tu venor
vita meus ut interci-
pio, &c.

Dico autem ille David
justus sum ego nam tu
rependo ego bonum,
quum ego afficio tu
malum.

I S A M. XXVI.

ET venio Ziphita ad
Schaul in Gibba, di-
cerdo nonne David
latito in collis Cha-
cilla ante Jeshimon?

Then

Then Saul arose, and went down to the Wilderness of Ziph, having three thousand Chosen Men of Israel with him, to seek David in Ziph.

David therefore sent out Spies, and understood that Saul was come in very deed.

David therefore came to the place where Saul had pitched: and David beheld the Place where Saul lay, and Abner the son of Ner, the Captain of his Host, and Saul lay in the Trench, and the People pitched round about him.

So David and Abishai came to the People by night, and behold, Saul lay sleeping within the Trench, and his Spear stuck in the ground at his Bolster. So David took the Spear and the Cruse of water from

Tum surgens Schaul descendendo versus desertum Ziph, & cum inter mille vir dilectus Israelita ad quarendum David in desertum Ziph.

Mitto autem David explorator, per qui cognosco pro certo advento Schaul.

Quare venio David in locus ubi Schaul castra habebam. Et inspicio David locus ubi cumbo Schaul, & Abner filius Ner, Princeps militia is; Schaul autem cumbo in ambitus plaustri. populus vero castra circa is.

Venio ergo David cum Abishaius ad populus ille nocte, & ecce Schaul cumbo dormiens in plaustri ambitus, & hasta is infixus sum humus juxta cervicalis, accipio itaque David hasta, & am-

Sauls

Sauls Bolster, and no man saw it, neither awaked, for a deep sleep from the LORD was fallen upon them.

Then David went over to the other side, and stood on the Top of an Hill afar off.

And David cryed to the People, and to Abner the Son of Ner, saying, Answerest thou not Abner? Then Abner answered, and said, who art thou that cryest to the King?

And David said to Abner, art not thou a Valiant Man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the people in, to destroy thy Lord the King. Ye are worthy to dye.

And Saul knew Davids voice, &c.

Then said Saul I have sinned: Return, my son

pulla ille aqua a cervical Schaul nec quicquam video neque evigilo; altus enim sopor Iehova irruo super is.

Quumque transeo David ipsorum aditus, subsisto in vertice Mons e longinquo.

Unde in clamo David populus & Abnerus filius Nerus, dicendo. Annon respondeo Abner? tandem respondens Abner dico, quis sum qui in clamo Rex?

Tum dico David Abner; Annon vir egregius sum? & quis sum tu similis in Israel? quare ergo non observo Dominus tuus Rex? nam venio unus populus ad perimendum Rex dominus tuus, Mors reus sum.

Et Agnosco Schaul vox David, &c.

H

D.

David, for I will no more do thee harm.

And David answered and said, behold he Kings Spear, and let one of the young men come and fetch it.

The LORD render to every man his Righteousness, and his Faithfulness, &c.

Then said Saul to David, Blessed be thou my Son David; thou shalt both do great things, and also shalt still prevail.

1 S A M. XXVII.

AND David arose, and he passed over with the six hundred men that were with him unto Achish the Son of Maach King of Gath.

And David dwelt with Achish at Gath, he and his men, and it

Tum dico Schaul, peccorevortor filius meus David non enim male facio tu amplius.

Qui respondens David, dico, ecce hasta Rex; transeo jam unus ex iste puer qui accipio is.

Idcirco reddo unusquisque Justitia sua & fides suas &c.

Tum dico Schaul David, Benedictus sum tui filius meus David, & conficio mirus & omnino praevalco.

1 S A M. XXVII.

TUM surgens David, tran-fugio ipse & sexcenti vir qui sum cum is ad Achisum filius Mahon, Rex Gath.

Nunc que David cum Achisum Gath, ipse & viris; & enunciatus sum Schaul David

was

was told Saul, that David was fled to Gath, and he sought no more again for him.

And David and his men went up, and invaded the Geshurites, and the Gerizites, and the Analekites:

And David smote the Land, and left neither man nor woman alive, and took away the Sheep, and the Oxen, and the Asses, and the Camels.

1 S A M. XXVIII.

AND the Philistines gathered their Armies together for warfare, to fight with Israel, and they Pitched in Shunem:

And Saul gathered all Israel together.

And they Pitched in Gilboa.

fugere Gath, & non pergo amplius quare rois.

Ascendo itaque David & vir is, irruens in Geshuram, & Gerizam, & Analekites:

Et percutiens David regio iste, non conservo vivus Mas aut scemina: sed aufero greges & armentum, & Asinus, & Camelus.

1 S A M. XXVIII.

ET congrego Pelistheorum exercitus suos, ad pugnandum contra Israel, & castrametor Shunem.

Congrego etiam Schaul omnis Israelita qui castra habeo Gilboa

was

And

And when Saul saw the Host of the Philistins, he was afraid, and his heart greatly trembled.

And when Saul Enquired of the LORD, the LORD answered him not.

Then said Saul unto his servants, seek me a woman that hath a familiar spirit, &c.

And his servant said to them, Behold there is a woman that hath a familiar spirit at Endor, &c.

Then said the woman, whom shall I bring up unto thee? and he said Samuel.

And Samuel said unto Saul why hast thou disquieted me to bring me up?

And Saul said, I am sore distressed; for the Philistines make war against me, and GOD is de-

Videns autem Schaul exercitus Pelischthæus timco, trepidoque is animus valde.

Et quum consulo Schaul Jehovah, non respondeo is Jehovah.

Quare dico Schaul servus tuus, quæro ego mulier præditus Python, &c.

Et dico is servus is ecce mulier præditus Python sum Men-dorius, &c.

Tum dico mulier, qui evoco tu? qui dico Schemuel.

Dico autem Schemuel Saul, quare commovo ego, evocando ego?

Et dico Schaul angustia sum ego valde nam Pelischthæus bellum gero contra ego, Deus parted

parted from me, and answereth me no more, neither by Prophets, nor by Dreams, &c.

I S A M. XXIX.

NOW the Philistins gathered all their Armies to Aphek, and the Israelites pitched by a fountain which is in Jezreel.

And the Lords of the Philistins passed on by hundreds, and by thousands: But David and his men passed in the rereward with Achish.

Then said the Princes of the Philistins, what do these Hebrews here? Is this David, of whom they sang one to another in Dances Saul has slain his Thousands, and David his Ten Thousands?

autem recedo a ego, nec respondeo ego amplius neque per Propheta nec per somnium, &c.

I S A M. XXIX.

ET congrego Pelischthæus omnis copia suus Aphekus, Israelita autem castra habeo ad fons qui sum in Jezreel.

Et transeo satrapa Pelischthæus cum centeni & milleni: David autem & homo is transeo in extremus cum Achish.

Quamobrem dico Princeps Pelischthæus, quid sibi volo Hebrews iste? Annon hic sum David de qui respondetur in choræa dicendo, occido Schaul mille suus. David vero nyrias suus?

H 3

And

And Achish called David, and said unto him, Return, and go in Peace, that thou displease not the Lords of the Philistins.

So David and his men rose up early, to depart in the morning, to return into the Land of the Philistins, and the Philistins went up to Jezreel.

I S. A. M. XXX.

AND it came to pass, when David and his men were come to Ziklag on the third day, then the Amalekites had invaded the South, and Ziklag, and smitten Ziklag, and burnt it with fire, and had taken the women captives that were therein; they slew not any; so David and his men came into the City,

Advocans autem Schaul Davidi edico is. revertor, & abeo in pax, ut non displiceo satrapa Pelisethianis.

Itaque surgens mane David, ipse cum hominibus ut revertor in terra Pelisethianis, Pelisethiani autem ascendendo in Jezreel.

I S. A. M. XXX.

EST autem quando venio David cum hominibus suis Tzeglus, tertius dies; Hamalekites irruo in meridiane tractus, & in Tzeglus & percussio Tzeglus, & combustio ille ignis, & capio foemina qui sunt in eis, nemo morte afficio. Pervenio itaque David cum hominibus suis ad Civitatem illam, & ecce combustus sum ignis; and

and behold it was burnt with fire, and their wives, and their sons, and their daughters were taken captive: Then David and the People that were with him wept, until they had no more power to weep.

And Davids two wives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite, were taken captive.

And David was greatly distressed: for the people spake of stoning him.

And David enquired at the LORD.

And he answered him, Pursue, for thou shalt recover all.

So David pursued, he and four hundred men: for two hundred men abode behind, which were so faint, that they could not go over the Brook Beor.

& uxor is, & filius is, & filia is captus sum. Flo itaque David & populus qui sunt cum eis, usque dum non sunt iple vis flendi.

Et duo uxores David captivus sum, Ahinoam Iezreelitissa, & Abigail uxor Nabal Carmelita.

Et angustia sum David valde quod loquor populus de ipse lapidando.

Et consulo David Jehovah.

Et respondeo is. persequor. nam omnino capturus sum.

Itaque persequor ille & quadringenti vir, subsistens ducenti viri, qui ita defessus sum ut non possum trajici torrentis Beor.

And they found an Egyptian in the field, and brought him to David.

And David said unto him, to whom belondest thou? and he said I am a young man of Egypt, servant to an Amalekite.

And David said, canst thou bring me down to this Company? and he said I will. And when he had brought him down, behold, they were eating, and drinking, and dancing.

And David smote them from the Twilight, even unto the Evening of the next day: and there Escaped not a man of them.

And David recovered all that the Amalekites had carried away:

And David rescued his two wives.

Et invenio Ægyptius in ager, & duco is David.

Et dico is David, quis sum tu? qui dico, puer Ægyptius sum, servus vir Hamalekite.

Quamobrem dico is David, possumne deduco ego ad Turma ista? qui dico deduco, quumque deduco is, ecce comedens, bibens, & tripudians sum.

Tum percutio is, David a crepusculum usque ad vespera sequens dies nec proripio sui ex is quisquam.

Sic eripio David omnis qui capio Hamalekita: etiam duo uxor suus eripio David.

I SAM,



Saul and his Armour-bearer slay themselves

I S A M. XXXI.

NOW the Philistins fought against Israel: and the men of Israel fled from before the Philistins, and fell down slain in Mount Gilboa,

I S A M. XXXI.

Pelischthæus autem prælians contra Israel fugio Israelita a conspectus Pelischthæus, cadoque confossus a Mons Gilboa.

And

And the Philistins followed hard upon Saul, and upon his sons, and the Philistins slew Jonathan, and Abinadab, and Malchishua Sauls sons.

And the Butler went fore against Saul, and the Archers hit him, and he was sore wounded of the Archers.

Then said Saul to his Armour-bearer, draw thy sword, and thrust me therewith.

But his Armour-bearer would not, therefore Saul took a sword, and fell upon it.

And when his Armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

And the Philistins Cut off Sauls head, and stripped off his Armour, and sent it into the Land of the Philistines.

Et assequor Pelischthæus Schaul, cum filius suus, & percussio Pelischthæus Jehonathan & Abinadabus, ac Malchishua filius Schaul.

Ingravesceus vero prælium in Schaul, invenio is homo in arcus jaculans, & valde vulneratus sum ab ipse jaculator.

Quapropter dico Schaul Armiger sum. stringo gladium tuum, & transfodere ego ille.

Sed nolo Armiger is, quare Schaul abreptus gladius irrois.

Tum videns Armiger is mortuus esse Schaul, irruo ipse quoque in gladius suus, & morior cum ipse. Et abscindendo Pelischthæus Schaul caput suus, & detraho arma is, mittoque in terra Pelischthæus.

II SAM.

II SAM. II.

AND David went up to Hebron, and his two wives, and his men that were with him, did David bring up. And the men of Judah came, and there they Anointed David King over the house of Judah:

But Abner the son of Ner, Captain of Sauls Hosts, took Ishboseth the son of Saul, and brought him over to Mahanaim.

And he made him King over Gilead, and over the Ashurites, and over Israel, and over Ephraim, and over Benjamin, and over all Israel.

And David was in Hebron over the House of Judah, seven years and six months.

II SAM. II.

Ascendo itaque David ad Hebron etiamque de uxore is homo quoque sui qui cum fui sum, de deo David: Et illuc veniens homo Judæa ungo ibi David in Rex super familia Juda.

Abner autem filius Ner, Princeps militia qui sum Schaul, assumptus Ishboseth filius Saul traduco Mahanaim.

Constituoque ille Rex super Githai, & super Ashuræus, & Izrebel, & Ephraim, & Benjamin, denique super Israel totus.

David autem Rex sum Hebron super familia Juda septem annus & sex mensis.

And

And Joab the Son of Zerviah, and the servants of David went out and met together by the Pool of Gibeon: and they sat down, the one on the one side of the Pool, and the other on the other side of the Pool.

And Abner said to Joab, let the young men play before us:

Then there arose and went over twelve of Benjamin, which pertained to Ishbosheth the Son of Saul, and twelve of the servants of David.

And they Caught every one his fellow by the Head, and thrust his sword in his fellows side.

And there was a very sore Battel that day: and Abner was beaten, and the men of Israel, before the servants of David.

Et Joab filius Tzerujah, & servus David egressus convenio simul ad piscina Gibeon, confideoque hic secundum piscina hinc ille vero secundum piscina inde.

Ubi dico Abnerus Joab ludo jam puero iste coram ego.

Surgens itaque transeo duodecim a Benjamin & ab Ischbosheth filius Schaul & duodecim a servus David.

Et quisque is apprehensus caput proximus suus gladius, suus infigo latus proximus suus.

Et sum praelium durus admodum dies ille & plaga affectus sum Abnerus & homo Israel ante servus David.

II SAM.

II S A M. V.

SO all the Elders of Israel came to the King to Hebron, and they anointed David King over Israel.

But when the Philistins heard, that they had anointed David King over Israel, all the Philistins came to seek David, and David enquired of the LORD, and the LORD said unto David, Go up:

And David came to Baal-Perazim, and David smote them there.

And the Philistins came up yet again, and when David enquired of the LORD, he said, Thou shalt not go up: but fetch a Compass behind them, and come upon them over against the Mulberry-Trees.

And let it be, when thou

II S A M. V.

TUM venio omnis senior Israel ad Rex Chebron, & ungo David in Rex super Israel.

Audiens autem Pelischthens ungo is David Rex super Israel, ascendendo omnis Pelischthans ad quærendum David, sed confulo David Jehova, & dico Jehova David ascendere:

Veniens itaque David Bahal. Peratzime, percutio is ibi David.

Iterum autem ascendo Pelischthans, & quum confulo David Jehova, dico. non ascendo: divertere a persequendus is ut aggredior is ex adversum morus.

Et est quem audio sonus. he. urest.

hearest the sound of going in the Tops of the Mulberry-Trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the Host of the Philistins.

And David smote the Philistins from Geba, until thou come to Gaza.

II SAM. VIII.

AND after this, it came to pass, that David slew the Philistins, and he smote Moab, David smote also Hadadezer, and David took from him a thousand Chariots, and seven hundred Horsemen, and twenty thousand footmen:

And when the Syrians of Damascus came to succour Hadadezer, Da-

incessus cacumen morus, ut tunc moveor tu, tunc enim prodece Jehova ante tu ad percutiendum castra Pelistinis.

Ita percussio David Pelistinis a Geba usque qua venio Gaza.

II SAM. VIII.

ET est post hic ut percussio David Pelistinis & Moabitis percussio etiam David Hadad-Hazerus eripioque ex eis mille currus & septingenti eques & viginti mille viri.

Quum autem venio Syrus Damascus ad juvandum Hadad-

vid slew of the Syrians two and twenty thousand men.

And David gave him a name, when he returned from smiting of the Syrians in the Valley of Salt, being Eighteen Thousand men.

II SAM. X.

AND when the Children of Ammon saw that they shrank before David, they sent and hired the Syrians of Beth-Rchob, and the Syrians of Zobah twenty thousand footmen, and of King Maacah a thousand men, and of Ishob twice thousand men.

And when David heard of it, he sent Joab, and all the Host of the mighty men.

And the Children of Ammon came on, and put

Hazerus, percussio David Syrus duo mille viri.

Comparo itaque David nomen, quum reverteretur a Cades Syrus, in vallis sal, percussiens octodecim mille viri.

II SAM. X.

VIDENS itaque Hammonita quod factus factus sum coram David; mittens merces conduco e Syrus Rechobens, & e Syrus Trobans, viginti mille pedes, & a Rex Maabea mille viri, & e vir Tobas duodecim mille viri,

Quod quum audio David, minto Joab, cum totis exercitus sum, robustissimisque. Egredius itaque Hammonita instruo arces the

the Battel in aray at
the entering in of the
Gate:

And the Syrians of Zoba,
and of Rehob, malsh-
tob, and Maacah, were
by themselves in the
Field.

When Joab saw that the
front of the Battel was
against him before and
behind, he chose of all
the Choice men of Is-
rael, and put them in
aray against the Chil-
dren of Ammon.

And Joab drew nigh, and
the people that were
with him, unto the Bat-
tel against the Syrians,
and they fled before
him.

And when the Children
of Ammon saw that
the Syrians were fled,
then fled they also be-
fore Abisgai, and en-
tered into the City:

So Joab returned from the
Children of Ammon.

And when the Syrians

ad ostium porta.

Syrus vero Tzoba &
Rechobus, & vir
Tobus, & Maha-
ca, & seorsim sum in
ager.

Quamobrem videns Joab
obversus esse contra
sui acies a frons & a
tergum selectus ex
omnis lectissimus Is-
rael instruo verus
Hammonita.

Tum accedens Joab, &
populus qui sum cum
is, ad praelium con-
tra Syrus fugio a fa-
cies is.

Hammonita vero videns
quod fugio Syrus,
tunc ipse quoque fu-
gio a facies Abisgai
& ingressus sum Ci-
vitas suus.

Deinde revertor Joab ab
expeditio in Hammo-
nita.

Et videns Syrus quod
saw

saw that they were
smitten before Israel,
they gathered them-
selves together.

And Hadadzer sent, and
brought out the Syri-
ans that were beyond
the River, and they
came to Helam; and
Shobach, the Captain
of the Host of Hada-
dezer went before them.

And when it was told Da-
vid, he gathered all Is-
rael together, and pas-
sed over Jordan, and
came to Helam:

And the Syrians set them-
selves in aray against
David, and fought with
him.

And the Syrians fled be-
fore Israel, and David
slew the men of seven
hundred Chariots of
the Syrians, and forty
thousand Horsemen.

And Shobach the Cap-
tain of their Host died
there.

plaga affectus sum
coram Israel, congre-
go sui simul.

Et mittens Hadad He-
zerus eduxit Syros qui
dego trans flumen,
Venioque Chelamas;
Shobach princeps
militia Hadad He-
zeris precens ille.

Qui quum nuncior Da-
vid congregatus to-
tus Isrl e trajicio Jor-
dan, Venioque Che-
lamas;

Ibi Syrus instruo acies
adversus David, &
preliatus sum contra
is.

Sed fugio Syrus a facies
Israel, & occido Da-
vid e Syris septingen-
ti currus homo, &
quadraginta eques
mille.

Shobach quoque, prin-
ceps militia, morior
ibi.

II S A M. XII.

AND Joab fought against Rabbah of the Children of Ammon, and took the Royall City.

And Joab sent Messengers to David, and said, I have fought against Rabbah, and have taken the City of Waters: Now therefore gather the rest of the people together, and encamp against the City, and take it:

Let it be called after my Name.

And David gathered all the people together, and went to Rabbah, and fought against it and took it.

And he took the Kings Crown from off his head (the weight whereof was a Talent of Gold,

II S A M. XII.

ET pugno Joab contra Rabbā filius Hammonitæ, & capio Regiā Civitas.

Et mittens Joab legatus ad David dico oppugno Rabbā, capio etiam civitas aquarum: quare nunc congregare residuum populus, & castrametor contrahie Civitas, & capio is.

Ne ipse capio Civitas & prædicor nomen meum de is.

Congrego itaque David totus populus, & proficiscor Rabbā, & expugno is capieque.

Et assumo Corona Rex is a caput is (qui pondus sum talentum aurum cum lapis preciosus) impositusque
with

with the precious stones) and it was set on Davids head, and he brought forth the spoil of the City in great abundance.

And he brought forth the people therein, and put them under Saws, and under Harrows of Iron, and under Axes of Iron, and made them pass thorow the Brick-kiln: and thus did he to all the Children of Ammon.

sum caput David, & præda civitas deferens multus valde.

Populus quoque qui sum in is eductus sub jicio terra, & tribula ferreus, ac securis ferreus, traducoque is in fornax Molecus, & sic facio omnis civitas Hammonita:

II S A M. XII.

AND Joab fought against Rabbah of the Children of Ammon, and took the Royall City.

And Joab sent Messengers to David, and said, I have fought against Rabbah, and have taken the City of Waters: Now therefore gather the rest of the people together, and encamp against the City, and take it:

Let I take the City, and it be called after my Name.

And David gathered all the people together, and went to Rabbah, and fought against it and took it.

And he took the Kings Crown from off his head (the weight whereof was a Talent of Gold,

II S A M. XII.

ET pugno Joab contra Rabbā filius Hammonitæ, & capio Regiā Civitas.

Et mittens Joab legatus ad David dico opugno Rabbā, capio etiam civitas aquarum: quare nunc congregare residuum populus, & castrametor contrahie Civitas, & capio is.

Ne ipse capio Civitas & prædicor nomen meum de is.

Congrego itaque David totus populus, & proficiscor Rabbā, & expugno is capieque.

Et assumo Corona Rex is a caput is (qui pondus sum talentum aurum cum lapis preciosus) impositusque
with

with the precious stones) and it was set on Davids head, and he brought forth the spoil of the City in great abundance.

And he brought forth the people therein, and put them under Saws, and under Harrows of Iron, and under Axes of Iron, and made them pass thorow the Brick-kiln: and thus did he to all the Children of Ammon.

sum caput David, & præda civitas deferò multus valde.

Populus quoque qui sum in is eductus sub jicio terra, & tribula ferreus, ac securis ferreus, traducoque is in fornax Molecus, & sic facio omnis civitas Hammonita:

Joab slayes
Absalom.

II. S A M. XVIII.

AND the King commanded Joab, and Abishai, and Ittai, saying, deal gently for my sake with the young man, even with Absalom.

II S A M. XVIII.

ET præcipio Rex Ieabus, & Abisshai, & Ittai, dicendo, leniter propter ego erga puer iste, erga Abschalomus agere.

So

So the people went out into the field against Israel: and the Battel was in the Wood of Ephraim.

Where the People of Israel were slain before the servants of David.

And there was there a great slaughter that day of twenty thousand men. For the Battel was there scattered over the face of all the Country: and the Wood devoured more people that day than the sword devoured.

And Absalom met the servants of David; and Absalom rode upon a Mule, and the Mule went under the thick boughes of a great Oak, and he was taken up between the Heaven and the Earth, and the Mule that was under him went away.

And a Certain man saw

Sic egredior Populus in ager obviam Israel, & sumprælium ad silva Ephraim, Vbi caesus sum populus Israel ante servus David.

Et sum ibi plaga magnus in dies ille Viginti mill vir. Nam sparsus sum ibi prælium in superficies totus terra, & plus confumo silva ille de populus quam confumo gladius dies ille.

Obvius autem fuit Abschalom servus David, & Abschalomus insidens Mulus venio Mulus subterperplexus quercus magnus, & hæreo caput is quercus itant pendeo inter cœlam & terra, & Mulus qui sub is sum pretergradior.

Qui Videns quidam

it, and told Joab, and said, behold I saw Absalom hanged in an Oak.

And Joab took three Darts in his hand and thrust them thorow the Heart of Absalom, while he was yet alive in the midst of the Oak.

And Joab blew the Trumpet, and the people returned from pursuing after Israel.

And they took Absalom, and cast him into a great pit in the Wood, and layd a very great heap of stones upon him, and all Israel fled every one to his Tent.

II S A M. XX.

AND Sheba the Son of Bichri a Benjamite, blew a Trumpet, and said, we have no part in David, neither

nuncio Joab, ac dico, ecce video Abschalomus suspensus de quercus.

Et assumens tres telum in manus suas, infigo is Joab in cor Abschalomus adhuc vivens per medium quercus,

Tum clangens Joabus buccina, reversus sum populus is a persequendus Israelita.

Assumo Abschalomus. & projiciens is in quidam fossa magnus in is sylva, statuo super ille cumulus lapis magnus valde, omnis vero Israelita fugio quisque ad tentorium suus.

II S A M. XX.

Scheba autem filius Bichri Benjaminita, clango Buccina, & dico, non sum egopars cum David, neque

have

have we inheritance in the Son of Jesse: every man to his Tent O Israel.

So every man of Israel went up from after David, and followed Shiba, but the men of Judah cleave unto their King from Jordan even to Jerusalem.

Then said the King to Amasa, Assemble me the men of Judah within three day, and be thou here present.

So Amasa went.

And David said to Abishai, now will Shiba the Son of Bichri shew us more harm than did Absalom: take thou thy Lords servants and pursue after him.

And there went out after him Joabs men and the Cherethites, and the Pelethites, and all the mighty men.

And they went out of Jerusalem to pursue after Sheba.

sum ego possio cum filiis Jesse: quisque ad Tentorium suus O Israelita.

Sic ascendens a David quisque Israelita sequitur cum Shiba filius Bichri homo vero Jebuda adhaere Rex tui a Jordan usque Jerusalem.

Edico autem Rex Amasa, convocare ego vir Jebuda in dies tertius & tu hic sisto Ab eo itaque Amasa.

Quapropter dico David Abschalom, nunc magis ego nociturus sum Scheba filius Bichri quam Abschalom.

Tu assumere servus dominus tuus & persequor is.

Itaque egressus sum post is homo Joab, & Cherethites, & Pelethites, & robustissimus quisque.

Prodeo Jerusalem ad persequendam Scheba.

I 4

And

And they came and besieged him in Abel, and they cast up a bank against the City, and it stood in the trench:

And all the people that were with Joab, battered the Wall to throw it down.

Then Cried a wise woman out of the City.

Art thou Joab? And

he answered, I am he:

Then she spake, saying,

they were wont to speak

in old time, saying,

they shall surely ask

Counsel at Abel, and

so they ended the mat-

ter.

Thou seekest to destroy a City and a Mother in Israel:

And Joab said, far be it from me, Sheba by name hath lift up his band against the King, even against David, deliver him onely and I will depart. And the woman said behold

Veniens igitur ille obsideo is. *Abel*, & ster. no agger ad Civitas, adeo ut stare solus instructus murus, & totus populus qui cum Joabus perdo deiciens murus.

Tum inclamo mulier sapiens de Civitas, Sum Joab? qui dico tum. Itaque loquutus sum dicendo omni o loquor principiodicens, haud dabit interrogare *Abel*, & ita absolvo

Tu quero morte afficio & incola Civitas & Metropolis in Israel. Respondeo vero Joabus ab me ego *Sheba* nomen, fero manus suas contra Rex David, trado is solus & abeo, & dico mulier ecce mox proficio ad tu per murus. Et ita incedo mulier apud populus sapientia fons
his

his head shall be thrown to thee over the Wall.

Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba, and cast it out to Joab: and he blew a Trumpet, and they retired from the City, every man to his Tent.

II S A M. XXI.

MOREOVER the Philistins had yet War again with Israel, and David went down and his servants with him, and fought against the Philistins. And Ishbi-benob which was of the sons of the Giant, the weight of whose spear weighed three hundred shekels of Brass in weight, he being girded with a new sword, thought to have slain David.

& amputo caput *Sheba*, & de jicio Joab. clango buccina & dispernis tum ab obsidio civitas quisque in tentorium suus.

II SCHEM. XXI.

QUUM autem adhuc bellam sum *Pelischthæis* contra *Israhelitas*, descendoque *David* & servus is cum is & pugno contra *Pelischthæis*. Tum *Ishbi-benob* qui sum enatus quidam Gigas, (qui mucro pondus sum trecenti sicius pondus ex chalybe) accinctus iste novus gladius cogito percutio *David*.

But

But Abishai the Son of Zerviah succoured him, and smote the Philistin and killed him.

After this, there was again a Battel with the Philistins at Gob, then Sibbechai the Hushathite slew Saph, which was of the sons of the Giant.

And there was again a Battel in Gob with the Philistins, where Elhanan the Son of Jaare-oregim, a Bethlemite, slew the brother of Goliath the Gittite.

And there was yet a Battel in Gath, where was a man of great stature, that had on every hand six Fingers, and every foot six Toes, four and twenty in number, and he also was born to the Giant.

And when he defied Israel, Jonathan the Son of

Sed Abischa filius Zerviae vii ferro opis & percutiens Pelisibtham morte afficio.

Est quoque postea quum adhuc sum praelium Gobus contra Philistinos, & tunc percutere Sibbechai Contra thens Saphas qui sum e natus idem Gygas.

Item sum adhuc praelium Gobus cum Pelisibthas ubi percutio Elhanan filius Jaare-oregim Bethlemite Goliath fratris.

Sum item adhuc bellum ad Gath, tanquam quidem procerus qui manus & Pes digitis sum sex, quingenta quatuor numerus, & ipse quoque natus sum Gygas.

Qui quum probo afficio Israel percutio Jonathan

Shi-

Shimea, the brother of David slew him. These four were born to the Giant in Gath.

1 KING S. XVI.

IN the twenty and seventh year of Aha King of Judah, did Zimri reign seven days in Tirzah; and the people were encamped against Gibbathon, which belongeth to the Philistins.

And the people that were encamped heard say, Zimri hath Conspired, and hath also slain the King; wherefore all Israel made Omri the Captain of the Host, King over Israel that day in the Camp.

And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when

nathan filius Schimhai frater David quatuor iste editus sum Gygas idem Gath.

I REG. XVI.

ANnus vigesimus septimus Ahi Rex Jebud i regno Zimri septem dies in Tirzi, quum populus castra habere contra Gibbethon qui sum Pelisibthens.

Et populus qui castra habeo audio dicens, conspiro Zimri & etiam percutio Rex; constituo igitur omnis Israelita Rex Homri Princeps Militia supra Israel idem dies in ipse castra.

Ascendoque Homri & omnis Israelita, cum is Gibbethon; & obsideo Thirtzah.

Est autem quum videre Zimri

Zimri saw that the City was taken, that he went into the Palace of the Kings House, and burnt the Kings House over him with fire, and died.

I KINGS. XVIII.

AND it came to pass when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy fathers house, in that ye have forsaken the Commandments of the LORD, and thou hast followed Baalim.

Now therefore send, and gather to me all Israel unto Mount Carmel, and the Prophets of Baal four hundred and fifty, and the Prophets of the Groves four

Zimri captus esse Civitas ut ingredior Palatium domus regius & combastus fuit cum domus Rex ignis minor.

I REG. XVIII.

Estque quem videre Ahab Elia ait dicere Ahab is, tunc ille sum perturbator Israel? qui dico non perturbo Israel, sed tu, & domus patris tui dum derelinquo preceptum Jehovah, & sequor Baalim.

Sed nunc mitto & congrego totus Israel in Mons Carmelus & Propheta Baal quadringenti quinquaginta, Prophetaque lucas ille quadringenti.

hundred, which eat at Jezabels Table.

So Ahab sent unto all Israel, and gathered the Prophets together unto Mount Carmel, &c. And Elijah said unto them, take the Prophets of Baal, let not one of them escape: and they took them, and Elijah brought them down to the Brooke Kishon and slew them there.

genti comedens e mensa Jezabel.

Itaque mitto Ahab ad omnis Israelita congrego quoque Propheta ille in Mons Carmelus, &c.

Deinde dico Elia is prehendit iste Propheta Baal nemo sui propicio exis. & prehendit is quidam deducens Elia ad torrens Kishon ibi jugulo is.

27 Thousand Syrians slain by the fall of a Wall.



1 KINGS. XX.

AND Benhadad the King of Syria gathered all his Host together, and there were Thirty and two Kings with him, and Horses, and Chariots: and he

1 REG. XX.

Benhadad autem Rex Syria congregatus omnis copiae suae, & triginta duo reguli cum sui cum equis & currus, ascendo obsideo Schomron ut op-

went

went up, and besieged Samaria, and warred against it.

And behold there came a Prophet unto Ahab King of Israel, saying, thus saith the LORD, hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day, and thou shalt know that I am the LORD.

And Ahab said, by whom? and he said, even by the young men of the Princes of the Provinces.

Then he said, who shall order the Battel? And he said, thou.

Then he numbred the young men of the Princes of the Provinces, and they were two hundred and thirty two, and after them he numbred all the people, even all the Children of Israel, being seven thousand.

pugnare is.

Tum ecce Propheta ascendit Ahab Rex Israel dicens, sic ait Jehova, videont totus multitudo maximus iste? Ecce ego traditurus sum is in manus tuas hodie ut cognosco ego esse Jehova.

Dico vero Ahab per quis? Dicoque ille sic ait Jehova per puer praefectus Provincia.

Iterum dico quis compono acies? Dicoque Tu.

Recenseo itaque puer praefectus Provincia, qui sum ducenti triginta duo, & post hic recenseo totus populus, omnis Israelita septies mille.

And

And they went out at Noon: but Benhadad was drinking himself drunk in the Pavilions, he and the Kings the thirty and two Kings that helped him.

And the young men of the Princes of the Provinces went out first, and Benhadad sent out, and they told him, saying, there are men come out of Samaria.

So these young men came out of the City, and the Army which followed them: And they slew everyone his man: and the Syrians fled, and Israel pursued them: and Benhadad the King of Syria escaped on an horse with the Horsemen.

And the King of Israel went out, and smote the Horses and Chariots, and slew the Syrians with a great slaughter.

Et egredior ipse meridies: quum Benhadad bibo ad ebrietas in tugurium, ipse cum Rex, triginta duo illi Rex auxiliaris is.

Egredior autem puer praefectus Provincia primum: mittoque Benhadad, & renuncio is dicendo, homo egressus sum Samaria

Iste autem puer egredior e Civitas. & copiae qui sequor is. Et percussio quisque vir suus, tum fugio Syrus, & persequor is Israel, proripio autem sui Benhadad Rex Syria in equis cum eques.

Tum egressus Rex Israel percussio eques & curru, Syros etiam percussio plaga magnus.

And

And it came to pass at the Return of the year, that Benhadad numbered the Syrians, and went up to Ephrek to fight against Israel.

And they pitched one over against the other seven days, and so it was, that in the seventh day the Battel was joyned: & the Children of Israel slew of the Syrians a hundred thousand footmen in one day.

But the rest fled to Ephrek into the City, and there a Wall fell upon twenty and seven thousand of the men that were left: and Benhadad fled, and came into the City, into an inner Chamber.

I KINGS. XXII.

SO the King of Israel, and Jeholaphat the

Est autem revertens annus quum recenseo Syrus Benhadad, ut ascendo Ephrekus in Bellum contra Israelita.

Et castra habeo hic ex adversum ille septem dies, est vero dies septimus ut appropinquans acies, occido Israelita e Syrus centum mille vir in unus dies.

Fugio autem reliquus Ephrekus in ipse Civitas ubi murus corruo in viginti septem mille vir qui reliquus sum: Sed Benhadad fugiens ingredi or Civitas, in intimus Conclave.

I REG. XXII.

ITaque ascendo Rex Israel cum Jeholaphat the King

King of Judah went up to Ramoth-Gilad. And Ahab King of Israel said unto Jehoshaphat the King of Judah. I will disguise myself, and enter into the Battle, but put thou on thy Robes.

And the King of Israel disguised himself, and went into the Battle:

But the King of Syria commanded his thirty and two Captains that had rule over his Chariots, saying fight neither with small nor great, save only with the King of Israel.

And it came to pass when the Captains of the Chariots saw Jehoshaphat, that they said, surely it is the King of Israel.

And they turned aside to fight against him: and Jehoshaphat cried out.

And when they perceived

phatus Rex Jehuda contra Ramoth Gilad.

Et Ahab Rex Israel dico Jehoshaphatus Rex Jehuda, profecturus in praelium dissimulo ego, tu vero induo vestimentum tuum.

Ita dissimulavit Rex Israel, & praelium aggredior.

Rex autem Syria praecipio suis curru praefectus triginta duo dicendo, ne pugnare contra parvum aut contra magnum, sed contra Rex Israel solum.

Est ergo quum videns praefectus currus Jehoshaphatus, ipse dico, certe Rex sum Israel.

Et diverto ut accedo contra is ad pugandum & exclamo Jehoshaphat.

At quum video quod

that

that it was not the King of Israel, they turned back,

And a Certain man drew a Bow at a venture, and smote the King of Israel between the joints of his Harness, and he dyed at Even.

II KINGS. I.

AND Ahaziah fell down thorow a Lattices in his upper Chamber that was in Samaria, and was sick, and he sent messengers, and said unto them, Go enquire of Baal-Zebub the God of Ekron, whether I shall recover of this disease.

But the Angel of the LORD said unto Elijah, rise, go up to meet the messengers of the King of Samaria, and say unto them,

Is it not because there

non sum Rex Israel revertor.

Sed quidam jaculans arcus simplex animus, percussio Rex Israel inter committura lorica & morior vespere.

II REG. I.

ET cado Achaziah per quidam clathrus in coenaculum suum, qui sum in Samaria, & ægroto, quomobrem mitto nuncius, dicens ei, Ire, consulere Baal-Zebubus Deus Hekron, an sanitas tuus recepturus sum ex hic morbus.

Interea Angelus Jehovah edico Elija surgere, ascendere obviam nuncius Rex Samaria, & dico is.

A non propterea quod

K. 2

15

is not a God in Israel, that ye go to enquire of Baal-Zebub the God of Ekron.

Now therefore thus saith the LORD, thou shalt not come down from that bed on which thou art gone up, but shalt surely dye.

And when the Messengers turned back unto him, he said unto them, why are ye now turned back? and they said unto him, there came a man up to meet us, and said unto us, go, turn again unto the King that sent you, and say unto him, thus saith the LORD, is it not because there is not a God in Israel, that thou sendest to enquire of Baal-Zebub the God of Ekron?

Therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely dye.

non sum Deus in Israel tu eo consulto Bahal-Zebubus Deus Hekron?

Ac propterea sic aio Jehova, ex ille lectus qui ascendo non sum descenurus, sed omnino moriturus.

Reversus itaque nuncius iste ad ile, dico ille quid jam revertor? at ille dico, quidam ascendo obviam ego, qui edico ego abire, revertor ad Rex qui mitto tu, & eloquor is, sic aio Jehova, an propterea quod non sum Deus in Israel tu mitto consulto Bahal-Zebubus Deus Hekron?

Propterea ex ille lectus quo ascendo non sum descenurus, sed omnino moriturus.

And

And he said, what manner of man was he, and they answered him, he was an Hairy man, and girt with a girdle of Leather about his Loyns: and he said, it is Elijah.

Then the King sent unto him a Captain of fifty with his fifty: and he went up to him (and behold he sat on the top of an hill) and he spake unto him, Thou man of God, the King hath said, Come down.

And Elijah answered, if I be a man of God, then let fire come down from Heaven, and consume thee and thy fifty, and there came down fire from heaven and consumed him and his fifty.

Again also he sent unto him another Captain of fifty, with his fifty, and he answered and said unto him, if I be

Rursus dico is quis habitus sum vir ille? at ille dico, vir sum pilosus & cingulus pelliceus accinctus lumbus suis, tum dico Elijah sum.

Tunc mitto Rex praefectus quinquaginta homo cum quinquaginta suis, qui ascendens ad is (ecce enim confideo in vertex quidam Mons) dico is, O vir Deus, Rex dico descendere.

Respondens vero Elie alloquor praefectus ille, dicendo, quod si vir Deus sum descendendo ignis e Coelum & consumo tu & quinquaginta tuus illico descendens ignis e Coelum consumo is cum quinquaginta is.

Rursus itaque mitto Rex ad is praefectus quinquaginta alter, cum quinquaginta

aman of God, let fire come down from Heaven, and Consume thee and thy fifty.

And the fire of God came down from heaven and consumed him and his fifty.

II KINGS. III.

AND King Ichoram sent to Jeholaphat the

the LORD, thou shalt not come down from that bed on which thou art gone up, but shalt surely dye.

And when the Messengers turned back unto him, he said unto them, why are ye now turned back? and they said unto him, there came a man up to meet us, and said unto us, go, turn again unto the King that sent you, and say unto him, thus saith the LORD, is it not because there is not a God in Israel, that thou sendest to enquire of Baal-Zebub the God of Ekron?

Therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely dye.

ginta tuus: & respondens Eliah dico, si vir Deus sum descendo ignis e Caelum & consumo tu, cum quinquaginta tuis. Illico descendens ignis Deus caelum consumo is cum quinquaginta tuis.

II KINGS. III.

Et mitto Rex Ichoram ad Jeholaphat

qui ascendo non sum descensus, sed omnino moriturus.

Reversus itaque nuncius iste ad eum, dico ille quid jam reverter? at ille dico, quidam ascendo obviam ego, qui edico ego abire, revertor ad Rex qui mitto tu. & eloquor is, sic ait Jeholam, an propterea quod non sum Deus in Israel tu mitto consulto Baal-Zebub Deus Ekron?

Propterea ex ille lectus quo ascendo non sum descensus, sed omnino moriturus.

And

bites heard that the Kings were come up to fight against them, they gathered all that were able to put on Armour.

And when they came to the Camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them.

II KINGS VI.

is Eliah.

Then the King sent unto him a Captain of fifty with his fifty: and he went up to him (and behold he sat on the top of an hill) and he spake unto him, Thou man of God, the King hath said, Come down.

And Eliah answered, if I be a man of God, then let fire come down from Heaven, and consume thee and thy fifty, and there came down fire from heaven and consumed him and his fifty.

Again also he sent unto him another Captain of fifty, with his fifty, and he answered and said unto him, if I be

audio ascendere iste Rex ad pugnandum contra sui, congrego omnis accingens sui gladius.

Quumque pervenio ad castra eorum, videntur Hebraei aperire portas, ut ut legiones facerent.

II KINGS. VI.

Et mitto Rex praefectus quinquaginta

homo cum quinquaginta suis, qui ascendens ad is (ecce enim confideo in vertex quidam Mons) dico is, O vir Deus, Rex dico descendere.

Respondens vero Elia alloquor praefectus ille, dicendo, quod si vir Deus sum descendo ignis e Caelum & consumo tu & quinquaginta tuis illico descendens ignis e Caelum consumo is cum quinquaginta is.

Rursus itaque mitto Rex ad is praefectus quinquaginta alter, cum quinquaginta

aman of God, let fire come down from Heaven, and Consume thee and thy fifty.

And the fire of God came down from heaven and consumed him and his fifty.

II KINGS. III.

AND King Jehoram sent to Jeholaphat the King of Judah, saying, the King of Moab hath Rebelled against me; wilt thou go with me against Moab to battel: and he said, I will go up:

And he said, which way shall we go up?

And he answered, the way thorow the Wilderness of Edom.

So the King of Israel went, and the King of Judah, and the King of Edom:

And when all the Moa-

ginta suus: & respondens *Elijah* dico, si vir Deus sum descendendo ignis e Cœlum & consumo tu, cum quinquaginta tuus. Illico descendens ignis Deus cœlum consumo is cum quinquaginta suus.

II REG. III.

ET mitto Rex *Jehoram* ad *Jehosaphatus* Rex *Jehuda*, dicendo, Rex *Moabita* deficio ego, sumne profecturus cum ego contra *Moabita* in prælium? qui dico ascendo.

Dico autem quæ via ascensus sum?

Respondeo ille per desertum *Edomans*.

Proficiscor itaque Rex *Israel* cum Rex *Jehuda* & Rex *Edomans*.

Quum vero *Moabita* bites

bites, heard that the Kings were come up to fight against them, they gathered all that were able to put on Armour. And when they came to the Camp of Israel, the Israelites rose up and smote the Moabites so that they fled before them.

II KINGS. VI.

THEN the King of Syria warred against Israel, and took counsel with his servants, saying in such and such a place shall be my Camp.

And the man of God sent unto the King of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

And the King of Israel sent to the place, and

audio ascendere iste Rex ad pugnandum contra sui, congrego omnis accingens sui gladius.

Quumque pervenio ad castra *Israel*, surgens *Israelita* percutio *Moabita*, ita ut fugio a facie ipse.

II REG. VI.

TUM Rex Syria gero bellum contra *Israelita* & consilium inire cum servus suus dicens apud locus quidam sum metatio suus.

Mittoque vir Deus ad Rex *Israel* dicendo; Cave tu ne transo per locus iste, Nam ibi *Syrius* insidior.

Et Rex *Israel* mitto ad locus qui caveo non
K 4 *saved*

saved himself there,
not once nor twice.

Therefore the Heart of
the King of Syria was
fore troubled for this
thing, and he called his
servants, and said un-
to them, will you not
shew me which of us is
for the King of Is-
rael?

And one of his servants
said, none, my Lord O
King, but Elisha
the Prophet that is in
Israel, telleth the King
of Israel the words
that thou speakest in
thy Bed-Chamber.

And he said, go and spy
where he is, and it was
told him, behold he is
in Dothan,

Therefore sent he thither
Horses, and Chariots,
and a great Host:

And they came by night
and Compassed the Ci-
ty about,

And when the servant of
the man of God was

semel neque bis.

Perturbatus itaque ani-
mus Rex Syriæ clam
servus suus & dico is,
an non indico quis ex
noster ad Rex Israel
refero?

Qui dico unus e servus
is, Non facio ullus
Dominus meus Rex
nisi Elifcha Propheta
ille qui sum in Israel
indico Rex Israel
verbum ipse qui lo-
quor in Conclave cu-
bile tuus.

Tum dico eo & video u-
binam sum Nuncior
is, dicendo, ecce sum
Dothan.

Mitto itaque illuc equus
& currus, ac copias
numerosus, qui veni-
ens noctu cingo ob-
sidione Civitas ille.

Mane autem Minister
vir Deus surgens
risen

risen Early, and gone
forth, behold, an Host
Compassed the City;
And his servant said
unto Elisha, alius, my
master, how shall we do?
And he answered, fear
not: for they that be
with us, are more than
they that be with them.

And Elisha prayed, and
said, LORD, I pray
thee open his eyes that
he may see. And the
LORD opened the eyes
of the young man, and
he saw: and behold,
the Mountain was full
of Horses, and Chari-
ots, round about Eli-
sha.

And when they came down
to him, Elisha prayed
unto the LORD, and
said, smite the people
I pray thee, with blind-
ness, and he smote
them with blind-
ness.

And Elisha said unto
them, this is not the

quum exire, ecce co-
piæ circundo civitas
& equus & currus;
dicoque is puer is e-
heu! dominus meus
quom do facio?

Qui dico ne metuo, nam
plus sum qui ego
cum quam qui cum
ille sum.

Et ornans Elifcha dico,
O Jehova, aperio quæ-
so oculus is ut video
& aperiens Jehova o-
culus puer ille, video
quod esse Mons ille
plenus sum equus &
currus igneus circa E-
lifcha.

Quumque descendere ad
is oro Elifcha Jehova
ac dico percutio quæ-
so gens iste subito
schotoma & percutio
is subito schotoma.

Tum dico is Elifcha,
Non sum hic via ne-
way,

way, neither is this the City: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And it came to pass, when they came into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw, and behold, they were in the midst of Samaria. And the King of Israel said unto Elisha, when he saw them, my father, shall I smite them? shall I smite them? and he answered, Thou shalt not smite them; wouldest thou smite them whom thou hast taken Captive with thy sword, and with thy Bow?

And it came to pass after this, that Benhadad King of Syria, gather-

que hic sum civitas, sequor ego & duc tu ad vir ille qui quaero, sic ducis Schomron.

Est autem quum ingressus sum Schomron Elisha dicens. O Jehova aperio oculus iste & video: & aperire Jehova oculus is & videre quod ecce sum in medio Schomron.

Dico vero Rex Israel Elisha quum videre is percussio, pater meus; percussio is, quid dico ne percussio is. An qui captivus abducere gladius tuus, & arcus tuus is percutere?

Et est postea ut congrego Benhadad Rex Syria totus exercitus

ed all his Host, and went up and besieged Samaria.

And there was a great famine in Samaria: and behold they besieged it until an Asses head was sold for fourscore pieces of Silver, and the fourth part of a Kab of Doves dung for five pieces of Silver.

And as the King of Israel was passing by upon the Wall, here cryed a woman unto him, saying, help my Lord O King.

And the King said unto her, what Aileth thee? and she answered, this woman said unto me, give thy Son, that we may eat him to day, and we will eat my Son to morrow,

So we boiled my Son, and did eat him: and I said unto her on the next day, give thy Son that

sum & ascendere & obsideo Schomron.

Idioque existo fames magnus Schomron dum ecce obsideo ille: adeo ut sum caput Asinus octageni siclus argentum & quartus pars venter ipse qui sum cava Columba quini siclus argentum.

Sum Rex Israel transiens secundum murus, ut mulier quidam clamare ad is dicens Dominus meus Rex.

Dico is Rex, quid tu sum, qui dico, mulier isthic dico ego: do filius tuus & comedo cras.

Coquo itaque filius meus, & comedo & dico is dies alius do filius tuus ut comedo

we

we may eat him: and
she hath hid her Son.

II KINGS. VII.

THEN Elisha said,
hear the word of the
LORD, to morrow a-
bout this time shall a
measure of fine flower
be sold for a shekel, and
two measures of Bar-
ley for a shekel in the
gates of Samaria. Then
a Lord on whose hand
the King Leaned, an-
swered, the man of God,
and said, behold, if
the LORD would
make Windows in Hea-
ven, might this thing
be? And he said, be-
hold, thou shalt see it
with thine eyes, but
shalt not eat thereof.
And there were four Le-
prous men at the en-
tring in of the gate,
and they said one to
another, why sit we
here until we dye?

is, & abscondo filius
suus.

II REG. VII.

DICO vero Elisha
audio verb m le-
hova hic tempus cras
satum simila sictus, &
bini satum hordeum
venio sictus in porta
Schomron. Respon-
deo autem vir Deus
Tribunus ille qui ma-
nus Rex nitor ac di-
co; ecce, si Jehova
facere cataraeta in
coelum an possum res-
iste? qui dico Eli-
scha ecce, tu id vili-
rus sum oculus tuus
sed ex is non sum elu-
rus.

Sum autem quatuor ho-
mo Leprosus ad la-
nua porta Schom-
ron, qui dico alter
alter, quid desideo
hic donec mori?

If

If we say, we will enter in-
to the City, then the
famine is in the City,
and we shall dye there,
and if we sit still here
we dye also.

Now therefore come, and
let us fall into the
Host of the Syri-
ans.

If they save us alive we
shall live, and if they
kill us we shall but
dye.

And they rose up in the
Twilight to go unto the
Camp of the Syrians:
and when they were
come to the uttermost
part of the Camp of the
Syrians, behold, there
was no man there: For
the LORD had made
the Host of the Syrians,
to hear a noise of Cha-
riots, and a noise of
Horses even the noise
of a great Host, where-
fore they rose, and fled
in the Twilight and
left their Tents and
fled for their Lives.

Si dico ingredior Civitas
fames sum in Civitas,
ideo morior ibi, sine
desideo hic itidem
mori?

Quare nunc itaque a-
gite, deficio ad Ca-
stra Syrus.

Si ego vivere sino vivo,
si vero morte afficio,
ego etiam mori.

Quare surgo ipse cre-
pusculum venio in ca-
stra Syrus, & venio
ulque ad finis Castra
Syrus, ubi ecce, ne-
mo sum: Nam do-
minus efficio audio
castra Syrus strepi-
tus currus, & strepi-
tus equus strepitus
Copiae magnus ita-
que surgens aufugio
ipse crepusculum, &
derelinquo tentori-
um suus, & fuga con-
sulo vita suus.

II KINGS. IX.

AND Joram said, make ready. And his Chariot was made Ready: and Joram King of Israel, and Ahaziah King of Judah went out each in his Chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

And it came to pass when Joram saw Jehu, that he said, is it peace, Jehu? and he answered what peace, so long as the Whoredoms of thy mother Jezebel, and her witchcrafts are so many?

And Joram turned and fled, and said to Ahaziah, there is Treachery, O Ahaziah. And Jehu drew a Bow with his full strength, and smote Jehoram between

II REG. IX.

TUM dico Jehoram, jungo, jungo auriga currus: sic egressus Jehoram Rex Israel & Ahaziah Rex Judah, quique in curru suus, procedo obviam Jehu qui invenio in portio Naboth Jezreelita.

Est autem quum videre Jehoram Jehu ac dicere prosperene Jehu? ut is dicere quid istud prospere domi scortatio Jezabel mater tuus & prestigiae is quamplurimus duro?

Itaque avertens Jehoram manus ille fugio, dicens Achazia, dolus Achazia Sed Jehu vehementissime adductus manus suus arcus percutio Jehoram in his

his Arms, and the Arrow went out at his Heart, and he sunk down in his Chariot.

But when Ahaziah the King of Judah saw this, he fled, and Jehu followed after him, and said, smite him also in the Chariot; and they did so, and he fled to Megiddo and died there.

And when Jehu was come to Jezreel, Jezebel heard of it, and as Jehu entered in at the gate, she said, had Zimri peace, who slew his Master?

And he said throw her down, so they threw her down.

II KINGS. X.

AND it came to pass when Jehu's Letter came to the Rulers of Jezreel, that they took

terfcapula is ita ut exire sagitta ex cor is, sic corruo in curru suus quod Achazia Rex Judah videns, aufugio sed percutio is Jehu, edico percutio etiam ipse in suus currus sic percutio is & fugio Megiddo, ubi mortuus sum praeterea adveniens Jehu Jezreel, audio Jezebel; quumque Jehu ingredi porta, dico ille prospere-O Zimri occisor dominus suus?

Dicoque deturbo is & deturbo is.

II REG. X.

EST itaque quum pervenio Litera Jehu Senior Jezreel ut accipio filius R. x & the

the Kings Sons, and slew seventy Persons, and put their heads in Baskets, and sent him them to Jezreel.

Jehu met with the brethren of Ahaziah King of Judah; and he said, Take them alive, and they took them and slew them, even two and forty men.

And Jehu sent through all Israel, and all the worshippers of Baal came.

And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and he said to the Guard, and to the Captains, Go in, and slay them, let none come forth; And they smote them with the edge of the sword.

jugulare septuaginta vir & impono caput is sporta & mittere ad Jizrahel.

Jehu inventus agnatus Achazia Rex Jehuda, & dico prehendito ille vivus, & prehendito ille vivus & jugulo is, quadraginta duo vir.

Mitto etiam Jehu per totum Israel & omnis servus Bithai venio.

Quum itaque venio ad faciendum sacrificium & holocaustum. Jehu dispono sui foris octaginta vir, dico Cursor & tribunus ingredi, percutio is, ne exco quisquam. & percutio is acies gladius.

II KINGS XIV.

AND it came to pass, as soon as the King Amaziah, that he sent his servants to slay his father. He slew his father. He went of Edom in the valley of Salt, ten thousand, and took Selah by War. Jehoahash King of Israel went up, and he and Amaziah looked one another in the face at Bethshemesh, and Judah was put to the worse before Israel, and they fled. And Jehoahash King of Israel took Amaziah King of Judah, and came and took Jerusalem, and he took all the Gold and Silver, and all the Vessels that were found in the

II REG. XIV.

EST autem quum confirmatus sum Regnum in manus Amazia ut percutere servus suus, qui percutio Rex pater suus is percutio in valle Sal decem millia & occupo Petra in bellum. Ascendo Jehoahash Rex Israel ille & Amazia video alter alter facies apud Bethschemesch; plaga autem affectus sum Jehuda coram Israel ita ut fugere.

Amazia vero Rex Jehuda prehendito Jehoahach Rex Israel: deinde veniens expugno Jeruschalaima denique assumo totus aurum argentum omnisque vas qui in-

House of the LORD,
and in the Treasures
of the Kings House.
Now they made a Con-
spiracy against him in
Jerusalem: and he
fled to Lachish, but
they sent after him to
Lachish and slew him
there.

II KINGS. XV.

THEN Menahem
smote Tiphshah, and
all that were therein,
and the Coasts thereof
from Tirzah: because
they opened not to him,
therefore he smote it,
and all the women
therein that were with
Child he ript up.

Pekah Conspired against
Pekabiah the Son of
Menahem King of Is-
rael and smote him in
Samaria with Argob,
and Arich, and with
him fifty men of the

ventus sum in domum
Jehova & in Thesaurum
domus Rex.

Tandem facio contra
conspirati Jerusale-
laima fugioque La-
chischus; quamobrem
mitto postis Lach-
ichus ubi morte affi-
ci-
is,
vir.

II REG. XV.

TUNC percussio Me-
nahem Tiphshachem
(idest) quicquid in
tum & omnis Ter-
minum is a Tirzah:
quia non aperio ideo
percussio: ipseque
prægnans is diffundit
omnis.

Pekah conspiro contra
Pekabiah filius Mena-
hem Rex Israel per-
cutioque is in Schom-
ron cum Argob &
Arich, suumque
quingenta vir
Gile-

Gileadites: and he
killed him and reign-
ed in his stead.

II KINGS. XVI.

THEN Rezin
King of Syria, and
Pekah Son of Re-
maliah King of Israel,
came up to Jerusalem
to War: and they be-
sieged Ahaz; but
could not overcome
him.

So Ahaz sent messengers
to the King of Assyria,
saying, I am thy ser-
vant, and thy Son:
come up, and save me
out of the hand of the
King of Syria, and out
of the hand of the King
of Israel, and the King
of Assyria harkned
unto him: for the
King of Assyria went
up against Damascus,

Gilhadita: quum-
que morte afficio is,
regno pro is.

II REG. XVI.

TUNC ascendo Re-
zin Rex Syria, &
Pekah filius Remalia
Rex Israel Jerus-
chalaima in bellum;
qui obside Achazus
sed non possum de-
bello.

Mitto enim Achaz ad
Rex Assyria nuncius
dicendo, Servus tuus,
& filius tuus sum, as-
cendo & servo ego,
emanus Rex Syria, &
emanus Rex Israel,
& Rex Assyria is
ausculto: & Rex As-
syria ascendens Da-
mascus capio is & de-
porto incola is in Ki-
and

and took it, and carried the People of it captive to Kir, and slew Rezin.

rus; Rezin vero morte afflicto.



II KINGS XIX.

THEN Isaiah the son of Amoz sent to

II REG. XIX.

TUM mitto Jeschaja filius Amoz ad Heze-

Hezekiah, Thus saith the LORD God of Israel, that which thou hast prayed to me against Sennacherib King of Assyria, I have heard.

He shall not come into this City, nor shoot an Arrow there, nor come before it with Shield, nor cast a bank against it: And it came to pass that night, that the Angel of the LORD went out, and smote in the Camp of the Assyrians an hundred fourscore and five thousand.

Hezekia qui dicere; sic aio Jehova Deus Israel qui precatus sum ego contra Sennacherib Rex Assyria exaudio.

Non sum ingressurus in Civitas hic, nec jaculaturus hic sagitta: nec oppositurus is scutum neque diffendo contra is missile catapultarius. Itaque est Nox idem; ut prodiens Angelus Jehova percutere in Castra Assyrius Centum Octoginta quinque mille.

II KINGS XXV.

AND it came to pass, in the ninth year of the Reign of King Zedekiah in the tenth Month, in the tenth day of the Month, That Nebuchadnezzar King of Babylon came, he and all his Host against Jerusalem, and Pitched against it, and they built Forts against it round about.

And the City was besieged unto the eleventh year of King Zedekiah,

And on the ninth day of the fourth Moneth the Famine prevailed in the City, and there was no bread for the People of the Land, and the City was broken up, and

II REG. XXV.

ET evenio nonus annus regnum Rex Zedekias decimus mensis, decimus dies mensis, ut Nebuchadnezzar Rex Babylonie advenio, ipse & omnis exercitus is contra Hierosolyma, & Castrametor contra is, & extruo propugnaculum contra is circumquaque.

Et Civitas obsideor ad undecimus annus Rex Zedekias,

Et nonus dies quartus mensis fames invalco in Civitas, & non sum panis populus terra. Et Civitas perrumpor, & omnis bellator fugio nox, & exercitus Chal-

all

of Scripture. Clar.

171

At the fall of Warre
fell by night, and the
Army of the Chalde-
ans pursued after the
King, and they over-
took him in the Plains
nigh Jericho.

So they took the King,
and brought him up
to the King of Baby-
lon to Riblah, and
they gave judgement
upon him.

And they slew the sons
of Zedekiah before
his eyes, and put out
the eyes of Zedekiah,
and bound him with
Fetters of brass, and
carried him to Baby-
lon.

And in the nineteenth
year of Nebuchad-
nezzar came Nebu-
zaradan Captain of
the Guard, a servant
of the King of Baby-
lon, unto Jerusa-
lem.

And he burnt the House
of the LORD, and

domus persequor Rex,
& assequor is in cam-
pus Jericho.

Ita prehendo Rex, &
adduco is ad Rex
Babylonia Riblah, ubi
fero sententia de is.

Et occido filius Zedekias
coram oculus is, &
cruo oculus Zede-
kias, & vincio is com-
pes æneus, & abduco
is in Babylonia.

Et decimus nonus an-
nus Nebuchadnezzar
venio Nebuzaradan
præfectus servus Rex
Babylonia Hieroso-
lyma.

Et comburo domus Je-
hov., & domus Rex,
L 4 the

the Kings house, and
all the houses of Jeru-
salem, and every great
mans house burnt he
with fire.

And all the Army of the
Caldees that were
with the Captain of
the Guard, brake down
the Walls of Jerusa-
lem round about.

LAMENT. II.

MINE eyes do fail
with Tears: be-
cause the Children
and the Sucklings
swoon in the streets of
the City.

They say to their Mo-
thers, where is Corn
and wine? when their
soul was poured out in-
to their Mothers bo-
som.

& omnis domus Hie-
rosolyma, & unusquis-
que magnas domus
combuero ignis.

Et omnis exercitus Chal-
dæi, qui tum cum
præfectus satelles,
destruo murus Hie-
rosolyma circum-
quaque.

LAMENT. II.

OCulus meus deficio
lachryma: quoni-
am infans & lactens
languesco in platea
urbs.

Dico filius mater, ubi
sum frumentum &
vinum? cum anima is
effundor in sinus sinus
mater.

LA

LAMENT. IV.

THE tongue of the
Sucking Child
Cleaveth to the roof of
his mouth for thirst.
The young Children ask
bread, and no man
breaketh it unto them.
The hands of the pitifull
women have soddened
their own Children,
they were their meat
in the destruction of
the daughter of my
People.

LAMENT. V.

They Ravished the
women in Zion, and
the maids in the City
of Judah.
Princes are hanged by
their bands: they took
the young men to
grinde, and the Chil-
dren sell under the
wood.

LAMENT. IV.

Lingua lactens adhæ-
reo palatum os imple
præ sitis:

Parvulus petit panis, &
nemo frango is.

Manus misericors mu-
lier coquo sinus liberi:
sum alimentum is in
contritio filia popu-
lus meus.

LAMENT. XV.

Opprimo mulier in
Zion, virgo in Ci-
vitas Juda.

Princeps suspendor ma-
nus: capio juvenis ad
molo, & puer corruo
sub lignum.

II CHRON.

II CHRON. XXXIII.

Manasseh was twelve years Old when he began to reign, he did that which was evil in the sight of the LORD.

Like unto the Abominations of the heathen, for he built again the high places, reared up Altars for Baalim, and made Groves, and worshiped all the host of heaven, and served them.

He built Altars in the House of the LORD, he built Altars for all the Host of Heaven, he caused his Children to pass thorow the fire, in the Valley of the Son of Hinnom: he observed times, and used Incantations, and used witchcraft, and dealt with a familiar spirit, and with wizards:

II CHRON. XXXIII.

Manasses nascor duodecim annus, cum incipio regno, facio qui sum malus in conspectus Jehoua.

Secundum abominationem gens, nam reedifico excelsus locus. erigo altare Baalim, & facio lucus, & colo totus exercitus coelum, & inservio is.

Extruo altare in domus Jehoua, extruo altare totus exercitus Coelum, facio liberi suis pertransco ignis in vallis filius Hinnom: obervo tempus, & utor incantatio, & utor veneficium, & habeo negotium cum Python, & cum ariolus.

So

So Manasseh made Judah, and the inhabitants of Jerusalem to do worse than the heathen.

And the LORD spake to Manasseh, and to his people: but they would not hearken.

Wherefore the LORD brought upon them the Captains of the Host of the King of Assyria, which took Manasseh among the Thorns, and bound him with Fetters, and Carried him to Babylon.

II CHRON. XXXVI.

Moreover, all the chief of the Priests, and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD, which he had hallowed in Jerusalem.

Ita Manasses facio Juda & incola Hierosolyma facio pejor Gentilis;

Et Dominus loquor ad Manasses, & ad hic populus: sed nolo ausculto.

Quapropter Dominus adduco in is praefectus exercitus Rex Assyria, qui capio Manasses inter spina, & vincio ille compes, & asporto is Babylon.

II CHRON. XXXVI.

Etiam omnis Princeps Sacerdos & populus praevaticor quam plurima praevaticatio, secundum omnis abominatio gens, polluens domus Jehoua, qui sanctificare Jerusalem.

And

And the LORD GOD of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place:

But they mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord rose against his People, till there was no remedy.

Therefore he brought upon them the King of the Chaldees, who slew their young men with the sword in the House of their Sanctuary, and had no compassion upon young Man or Maiden, old Man, or him that stooped for age; he gave them all into his hand.

And all the Vessels of the House of God,

Quumque mitto Iehova Deus Majores ipsi ad ipse per nuncius suus, inde a diluculum continenter, eo quod clementer amplector populus suus & habitaculum suus:

Sublanno Nuncius Deus, & spernans verbum is, dico sui circumducor per Prophetas; donec accendor æstus ira Iehova in populus suus, adeo ut non sum curatio.

Itaque conduco contra is Rex Chaldaei, qui interficio Juvenis is gladius in locus sanctuarium is, neque clementia utor erga Juvenis aut virgo, senex aut decrepitus; omnis trado in manus is.

Et omnis instrumentum domus Deus, major
great

great and small, and the treasures of the House of the Lord, and of the treasures of the King, and of his Princes; all these brought he to Babylon.

And they burnt the House of God, and brake down the Wall of Jerusalem, and burnt all the Palaces thereof with fire, and destroyed all the goodly Vessels thereof.

And them that had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons, until the Reign of the Kingdom of Persia.

& minor, thesaurusque domus Iehova, & thesaurus Rex ac Princeps is; hic omnis deportare in Babylon.

Et comburo domus Deus, ac demoliri murus Ieruschalaima, quorum omnis Palatium comburens ignis, & omnis instrumentum desiderabilis perdo.

Et deporto, qui reliquus sum a gladius, in Babylonia; ubi sum ille & filius ille servus; usque dum obtineo Monarchia Persis.

MA 50

FINIS.

A CATALOGUE of BOOKS.

PROTEUS REDIVIVUS; Or, The Art of Wheedling, or Insinuation. Obtain'd by General Conversation, and Extracted from the several Humours, Inclinations, and Passions of both Sexes, respecting their several Ages, and suiting each Profession and Occupation. Collected and Methodized by the Author of the First Part of the *English Rogue*.

COCKER'S MORALS, Or, The *Muses Spring-Garden*, Adorned with many Sententious Disticks and Poems, in Alphabetical Order. Fitted for the Use of all Publick and Private Grammar and Writing Schools, for the Scholars of the first to turn into *Latin*, and for those of the other to Transcribe into all their various and curious Hands. By *Edward Cocker*, Practitioner in the Arts of Writing, Arithmetick and Engraving, and Published for the benefit of Learners. London, Printed for *Tho. Drant* at the Ship in St. Mary Axe, and *Tho. Lacey* at the Golden Lyon near the Meal-Market Southwark, 1675.

The *Miss Display'd*, with all her Wheedling Arts and Circumventions. In which Historical Narration are detected. Her Selfish Contrivances, Modest Presents, and subtil Stratagems. By the Author of the First Part of the *English Rogue*. Sold by *Tho. Drant* at the Ship in St. Mary Axe 1675.

Thom 121

T

T

Thom